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**Miscellany.**

IS RAMMOHUN ROY A CHRISTIAN? OR, IN OTHER WORDS,  
IS HE A BELIEVER IN THE DIVINE AUTHORITY OF OUR  
LORD?

THIS is a question, which is often proposed to those who are the avowed friends of a Unitarian Mission to India; and it is thought to have an important bearing upon the question of the expediency of such a mission, and of the patronage which should be extended to it. I will therefore state some of the evidence, on which it is believed that he is a Christian. This evidence may not satisfy his Trinitarian opponents, who refuse the name of Christian to their Unitarian brethren. But it will go far to solve the doubts of any who are themselves Unitarians, but who, with all the interest which they profess to feel in the attainment and diffusion of religious truth, have not read the 'Appeals' of this great and good man, for the cause of simple and uncorrupted Christianity.

I confine myself, then, in replying to the question which is at the head of this paper, to Rammohun Roy's, 'First, Second, and Final Appeal to the Christian Public, in Reply to the Observations of Dr Marshman of Serampore,' and in vindication of his publication of 'The Precepts of Jesus, the Guide to Peace and Happiness, extracted from the Books of the New Testament, ascribed to the four Evangelists.' The testimony which I shall adduce, will therefore be that alone of Rammohun Roy himself. Nor will I refer either to his own private correspondence, or to other private letters from Calcutta; for in no private communication which has been received from him here, has he expressed himself more

unequivocally, nor have any of his friends in India, it is believed, been more explicit upon this subject, than he has himself been, in the publications to which I have referred, and which were issued from the press in the very city in which he resides, and where he is surrounded by his idolatrous countrymen. If this testimony shall be thought by any to be partial, or defective, I will only say, that I shall be very glad if they can bring better evidence, that they are themselves believers in the divine authority of our Lord.

A word or two may be necessary for some readers, in regard to the publication of 'The Precepts of Jesus, the Guide to Peace and Happiness;' and to the circumstances which led Rammohun Roy to publish his three 'Appeals.'

It was in the beginning of the year 1820, that 'The Precepts of Jesus, &c, with Translations into the Sungskrit and Bengalee,' were printed at the Baptist Mission press, in Calcutta. Of the design of this pamphlet, and of his reasons for confining himself in these extracts, to the preceptive parts of the records of the evangelists, let him speak for himself. The paragraph which follows, is from the 'Introduction' to 'The Precepts of Jesus.'

'Voluminous works, written by learned men of particular sects, for the purpose of establishing the truth, consistency, rationality, and priority of their own peculiar doctrines, contain such a variety of arguments, that I cannot hope to be able to adduce here any new reasonings of sufficient novelty and force to attract the notice of my readers. Besides, in matters of religion particularly, men in general, through prejudice and partiality to the opinions which they once form, pay little or no attention to opposite sentiments, (however reasonable they may be,) and often turn a deaf ear to what is most consistent with the laws of nature, and conformable to the dictates of human reason and divine revelation. At the same time, to those who are not biassed by prejudice, and who are, by the grace of God, open to conviction, a simple enumeration and statement of the respective tenets of different sects may be a sufficient guide to direct their inquiries in ascertaining which of them is most consistent with the sacred traditions, and most acceptable to common sense.—For these reasons I decline entering into any discussion on those points, and confine my attention at present to the task of laying before my fellow-creatures the words of Christ, with a translation from the English into Sungskrit and the language of Bengal. I feel persuaded that by separating from the other matters con-

tained in the New Testament the moral precepts found in that book, these will be more likely to produce the desirable effect of improving the minds and hearts of men of different persuasions and degrees of understanding. For, historical and some other passages are liable to the doubts and disputes of free-thinkers, and antichristians, especially miraculous relations, which are much less wonderful than the fabricated tales handed down to the natives of Asia, and consequently would be apt at best to carry little weight with them.\* On the contrary, moral doctrines, tending evidently to the peace and harmony of mankind at large, are beyond the reach of metaphysical perversion, and intelligible alike to the learned and to the unlearned. This simple code of religion and morality is so admirably calculated to elevate men's ideas to high and liberal notions of one God, who has equally subjected all living creatures, without distinction of cast, rank, or wealth, to change, disappointment, pain, and death, and has equally admitted all to be partakers of the bountiful mercies which he has lavished over nature, and is also so well fitted to regulate the conduct of the human race in the discharge of their various duties to God, to themselves, and to society, that I cannot but hope the best effects from its promulgation in its present form.'

Here, as I think, as fair an opportunity was given to the christian missionaries in India, to obtain a most able coadjutor in the work of recommending Christianity to the attention of the Hindoos, as was ever given to men to obtain incidental aid in the accomplishment of any important enterprise. It was not, indeed, made certain by this publication, that Rammohun Roy was a believer in the divine authority of our Lord. But it was made most certain, that he esteemed the christian precepts to be above all other precepts, and that he was most solicitous to persuade his countrymen, that in obeying these precepts, they would find their happiness. It is here made most obvious, that he believed his countrymen to be as yet unfitted to receive, and rightly to estimate the miraculous relations of the gospels; and every honest and honorable mind, I feel assured, will think it would have been but just to have inferred from his words, that he withheld these miraculous relations, not because he himself classed them with idle tales, but alone because he knew that Hindoos, while they retained their idolatrous superstitions, would so have regarded them.

\* 'Ugisti is famed for having swallowed the ocean, when it had given him offence. \* \* \* At his command, also, the Vindhya range of mountains prostrated itself, and so remains. (Wilson's Dictionary.)'

But how was this publication received by the missionaries in Calcutta? Let Dr Marshman, the editor of 'The Friend of India,' and if not the first among them in influence, yet second only to Dr Carey, or, it may be, to the Bishop of Calcutta, answer this question. Here, he says, 'the deist and the infidel will be delighted to find the miracles of Jesus Christ classed, by a well informed Hindoo, with the Hindoo sage Ugisti's drinking up the ocean in a fit of passion, and his causing the Vindhya mountains to prostrate themselves before him; described to his countrymen, as being such, as, if narrated, "would be apt at best to carry little weight with them;" and hence represented as being better suppressed, though his precepts are excellent.'\*

Was there ever a more gross and unjustifiable misrepresentation and perversion of another's language than this? Nor is this all. He speaks also of Rammohun Roy as a *heathen*, at a time when it was perfectly well known in Calcutta, that his renunciation of idolatry was absolute and total. Let it, however, be employed by Dr Marshman, or by whom it may, it is a wicked, as well as a mean artifice in a controversialist, to stigmatize with opprobrious names, which the thought of a moment would convince him have no relation to the individual to whom they are applied. It might indeed have been doubted, whether Rammohun Roy was a Christian. But it could not be doubted whether he was a heathen. But let this pass. I do not hope to reach the ear of Dr Marshman, or of any of his friends at Serampore. Nor is it any part of my object to expose him to the influence of that sentiment, which his conduct in this concern cannot fail to awaken in upright and ingenuous minds. I proceed therefore to the 'Appeals' of Rammohun Roy, which were occasioned by this ungracious, this unchristian attack upon him. In these 'Appeals,' he speaks of himself as 'the Compiler,' that is, of *The Precepts of Jesus*. I will only add in this connexion, as it here occurs to me, and for the information of those who have not seen the pamphlet, that the English edition of '*The Precepts of Jesus*' has nearly ninety-eight octavo pages. It therefore will not be thought to contain a very small part of the instructions of our Lord.

The following is the evidence which I have to adduce, that Rammohun Roy is a Christian.

'In perusing the twentieth number of "*The Friend of India*,"

\* A Defence of the Deity and Atonement of Jesus Christ, in Reply to Rammohun Roy, of Calcutta, by Dr Marshman of Serampore. pp. 3, 4.



I felt as much surprised as disappointed at some remarks made in that magazine by a gentleman under the signature of "A Christian Missionary," on a late publication, intitled, "The Precepts of Jesus;" and also at some observations of a similar nature on the same subject by the Editor of that publication. Before, however, I attempt to enquire into the ground upon which their objections to the work in question are founded, I humbly beg to appeal to the public against the unchristianlike, as well as uncivil manner in which the Editor has adduced his objections to the compilation, by introducing personality, and applying the term of *heathen* to the Compiler. I say unchristianlike manner, because the Editor, by making use of the term *heathen*, has, I presume, violated truth, charity, and liberality, which are essential to Christianity in every sense of the word. For there are only two methods by which the character of the Compiler as a *heathen*, or as a believer in one true and living God, can be satisfactorily inferred. The most reasonable of the two modes is to confine such enquiries to the evidence contained in the subject of review, no mention of the name of the Compiler being made in the publication itself. Another mode, which is obviously inapplicable in such discussions, is to guess at the real author, and to infer his opinions from a knowledge of his education, or other circumstances. With respect to the first source of evidence, the following expressions of the Compiler's sentiments are found in the Introduction. "A notion of the existence of a Supreme Superintending Power, the author and preserver of the harmonious system, who has organized and who regulates such an infinity of celestial and terrestrial objects, and a due estimation of that law which teaches that man should do to others as he would wish to be done by, reconcile us to human nature, &c." "This simple code of religion and morality, (meaning the Precepts of Jesus,) is so admirably calculated to elevate mens' ideas to high and liberal notions of one God, &c." "so well fitted to regulate the conduct of the human race in the discharge of their various duties to God, to themselves, and to society," and "so conformable to the dictates of human reason and divine revelation, &c." *These expressions are calculated, in my humble opinion, to convince every mind not biased by prejudice, that the Compiler believed not only in one God, whose nature and essence are beyond human comprehension, but in the truth revealed in the Christian system.*"\*

This is language, at which a critic may carp, but which, to

\* First Appeal; English Edition, pp. 101, 102. The volume from which I quote contains The Precepts of Jesus, &c. and Rammohun Roy's three Appeals.

one of simple honesty, and who has no disposition to faultfinding, requires no comment. Again ;—

‘As the Compiler, neither in his Introduction to the Precepts of Jesus, nor in his defence of those Precepts, has expressed the least doubt as to the truth of any part of the Gospels, the arguments adduced by the learned Editor to demonstrate the truth and excellence of the authority on which they rest, are, I am inclined to think, quite superfluous, and foreign to the matter in question.’—‘Besides, in applying the term “fabricated” to the tales received by the credulous Hindoos, the Compiler clearly evinced the contemptible light in which he viewed those legends ; and in stating that the miracles of the Scriptures were subject to the doubts of “Freethinkers and Antichristians,” it can never fairly be supposed that he meant himself, or any other person laboring in the promulgation of Christianity, to be included in that class.’ \*

Again ;—

‘Disgusted with the puerile and unsociable system of Hindoo idolatry, and dissatisfied with the cruelty allowed by Moossulmanism against Nonmoossulmans, I, on my searching after the truth of Christianity, felt for a length of time very much perplexed with the difference of sentiments found among the followers of Christ, (I mean Trinitarians and Unitarians, the grand divisions of them,) until I met with the explanations of the unity given by the divine Teacher himself as a guide to peace and happiness.’ †

Again ;—

‘Under these circumstances, and from the experience that nothing but the sublimity of the Precepts of Jesus had at first drawn the attention of the Compiler himself towards Christianity, and excited his veneration for the author of this religion, without aid from miraculous relations, he omitted in his compilation the mention of the miracles performed by Jesus, without meaning to express doubts of their authenticity, or intending to slight them by such an omission.’—‘The Compiler has never placed the miracles related in the New Testament on a footing with the extravagant tales of his countrymen, but distinctly expressed his persuasion that they (Christian miracles) would be apt at best to carry little weight with those whose imaginations had been accustomed to dwell on narrations much more wonderful, and supported by testimony which they have been taught to regard with a reverence that they cannot be expected all at once to bestow on the Apostles.’—‘But as no other religion can produce any thing that may stand in competition with the Precepts of

\* Second Appeal, pp. 146, 147.

† *ibid.* p. 167.

Jesus, much less that can be pretended to be superior to them, the Compiler deemed it incumbent upon him to introduce these among his countrymen as a Guide to Peace and Happiness.\*

To pass over several passages, which I intended to have cited, I will bring before the reader only two others, to be found at the close of the volume from which I quote.

'If the Editor consider these quotations from Locke and Newton, really orthodox,—[referring to citations which Dr Marshman had made from Locke and Newton,]—how inconsistent he must be in condemning those whose sentiments as to the person of Jesus Christ are precisely the same; to wit, that he is the anointed Lord and King promised and sent from God, is worthy of worship for his mediation and meritorious death, but by no means as a being possessed of a two-fold nature, divine and human, perfect God and perfect man!'

'The Editor alludes to the term "antichrists," found in the Epistle of John; but I am glad that we most fortunately are furnished with the definition of this term by that inspired writer, which decides at once the question, who are the real subjects of its application. 1 John iv. 3, "Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; and this is that spirit of antichrist." *We accordingly rejoice to confess that Jesus Christ, who came in the flesh, is OF GOD*, and that not only he, but his Apostles were of God; 1 John iv. 6, v. 19; but we feel sincerely for those who violate this standard, either by falling short or by going beyond it, by denying that Jesus Christ is OF GOD, or by affirming that Jesus Christ is God himself; since both these assertions,—to wit "Jesus Christ is not of God," and "Jesus Christ is God,"—are equally incompatible with John's proposition, that "Jesus Christ is OF GOD." For example: The prime minister, by the law of the land, is appointed by the king, and consequently is acknowledged to be OF THE KING; to say, therefore, that he is not of the king, would be to detract from the minister's dignity; but to say that the prime minister is the king, is not only inconsistent with the assertion that the prime minister is of the king, but would be pronounced high treason; in like manner, as deifying the Christ of God, is both an affront to God, and an *antichristian* doctrine.'†

Here I leave the question is Rammohun Roy a Christian? or, in other words, is he a believer in the divine authority of our Lord?—But it may also be asked in this connexion, is he not still known in India as a Brahmun? I answer, he is. But is he therefore unworthy of the name of Christian?

\* Second Appeal, pp. 223—226.

† Final Appeal, pp. 670, 671.

Rammohun Roy is called even by those in India who view him with the most lynxeyed jealousy, 'the Great Reformer.' Let it be considered, then, that the loss of caste would be to him the loss of all his property; and, what is more important, of all his influence over his countrymen. Without caste, he would neither be respected, nor heard by Hindoos. But, while he retains caste, be it known, that he is employing caste, property, influence, and all that he has, to promote, not a merely nominal, but an enlightened belief of Christianity, and an extension of all its salutary influences among the natives of Hindoostan. That profession of Christianity which would be followed by the loss of caste, would identify him in the opinion of Hindoos, not with the respectable and liberal portion of the christian population in Calcutta, but with the low, ignorant, and depraved converts that were formerly made by the Portuguese, and, in the opinion of Moossulmans, with Trinitarians generally, for such the followers of Mahomet suppose all Christians to be. Is it said, that as a Christian, he ought willingly to meet the loss of caste, of property, of influence, and of all apparent means of usefulness, and to believe and trust that God will provide in his own way, for his own cause? So it will seem to some. But so it will not be thought by others. If, to the Hindoos, he becomes so far a Hindoo as he may without the sacrifice of one christian principle, would Paul, if called to sit in judgment on the case, condemn him? I think not.

Let me refer to a single consideration,—for I am very desirous to make my views of this subject as summary as I may,—which I think will go far to justify him, on the supposition that he is a sincere believer in our Lord, in not making *that* avowal of his faith, which must necessarily be followed by the loss of caste, and consequently by the loss of the means which he now possesses, for advancing the knowledge, and the power of our religion.

Rammohun Roy is surrounded by three great classes of men; Trinitarian Christians, Hindoos, and Moossulmans. He is also in immediate connexion with a very small society, consisting in part of Europeans, and in part of Hindoos, who are associated as Unitarian Christians. But this small society is to the rest of the population of India, as a handful of water taken from the Ganges would be to all the drops of the sacred river. Trinitarianism also, as is now well known, in the view of Rammohun Roy, is as much one of the forms of Polytheism, as is Hindoo-



ism. No sympathy is therefore felt with him by the Trinitarians who are about him. Nor have the idolatrous Hindoos, who regard him as having already done every thing except renouncing his Brahmunical rights to incur the loss of caste, any kindlier feelings towards him. And it is so well known to Moossulmans how small is his respect for their religion, by the free remarks which he has made concerning it and concerning their prophet, that the civil power has alone protected him against their resentment. Now suppose him in these circumstances to break his *poita* ;\* to renounce the rules of caste, and to relinquish his Brahmunical rights. What might he reasonably look for from Trinitarian Christians, from Moossulmans, or from Hindoos? Or, what consequences would result to the cause of Unitarian Christianity in India? Is it said he might still reason with his countrymen, or still write for their instruction? No. He would not only be a beggar, and, except by his few Unitarian friends, an unfriended, an unpitied, and even an abhorred beggar, to be shunned even as a leper, and tormented by all who are able to add any thing to the sum of his sufferings, but the evil, to himself a far greater evil, would be, that every prejudice, and every feeling of disgust and enmity which would then be excited towards himself, would be associated also with Unitarian Christianity. But Unitarian Christianity is the nearest of all the concerns of this world to his soul; therefore he retains his Brahmunical rights, and observes the rules of caste, in neither of which, however, does he any thing which is inconsistent with the most absolute renunciation of idolatry and polytheism, and nothing which he thinks to be inconsistent with the spirit of Christianity, that he may still labor for what he believes to be the truth as it is in Jesus. If, then, he is not completely justified in the course which he has taken, may he not be forgiven? Let him who has done, or who is doing more for the cause of the gospel of Christ, cast the first stone.

J. T.

*Chelsea, August, 1826.*

\* The *poita* is a cord which is suspended from the left shoulder and falls under the right arm. It consists of six or more threads of cotton, and is a distinctive badge of a Brahmun.

**CORRESPONDENCE RELATING TO THE EXCOMMUNICATION  
OF A UNITARIAN FROM THE METHODIST CHURCH.**

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR,

I AM authorized to communicate to your journal, the following papers, containing, as you will see, a kind of historical account of the influences of Unitarian truth upon a mind of intelligence, sensibility, and piety. The subject of these influences is a graduate of Harvard College, and few have left that institution more beloved and respected. The first document is a letter addressed, without the remotest idea of its ever being published, to the writer of this communication, and is presented here nearly entire. Some glimpses of the state of religious things at the south, will also be disclosed by it to your readers.

Yours,

A CORRESPONDENT.

Milledgeville, (Geo.) June 13, 1825.

\* \* \* \*

‘ After the exercise of my best reason, having carefully perused all the works recommended to me on the opposite side, not without prayer to Him, of whom it is said, “if any man lack wisdom, let him ask it of God, who giveth to all liberally, and upbraideth not,” I cannot resist the conviction, that the preponderance of argument is immensely against the trinitarian scheme. Educated, in my earlier years, at Andover, where, every Sabbath, my good old landlady felt herself bound to catechise me and her other little boarders from the Assembly’s Shorter Catechism, my prepossessions were altogether enlisted on the side of Orthodoxy. On my occasional visits to Boston, I attended Mr L.’s church, without discovering that different views were entertained. It was during my residence in Philadelphia, while attending the Medical Lectures, that I first knowingly visited a Unitarian church. I could not avoid remarking upon the superiority, in a practical point of view, of the discourses there delivered, over those which I heard elsewhere.

‘ Having no particular predilection for one denomination rather than another, I once went to hear a Mr W. I think, who was celebrated for his oriental learning; and after attending for some time to a discourse, which was mentally contrasted by me, to its own disadvantage, with those of the Unitarian

church, I was surprised to hear him utter one of those uncharitable sentiments which I have since ascertained are so common. The effect produced upon me was probably the reverse of that which was intended. I discovered, as I thought, a deviation from that true christian spirit, which teaches not to think of ourselves more highly than we ought, but to esteem others better than ourselves.

‘As I never heard in the discourses of the Sabbath day, at the Unitarian church, any polemical discussion, and was too much occupied by professional studies, to attend to what I conceived of minor importance, I knew but little of the peculiar tenets of Unitarians. It was sufficient for me to feel that I never left that church without wishing and resolving to be better than before. I attended but one or two of the evening lectures, when the absurdities of Trinitarianism seemed to be very ably exposed; but I then had no leisure to pursue the subject, and thought practical improvement preferable to all doctrinal speculations.

‘Piously educated, I have always had an habitual reverence for our religion, and have been, by careful investigation into its evidences, satisfied of its truth. Residing, until lately, in a thinly populated region, where there were no other than Baptist and Methodist societies, and even those inconveniently situated, I did not attach myself to their churches, because I could not coincide perfectly with them. I determined, however, that, if I should ever be able, I would make a public profession of my attachment to religion. To this determination I was brought by reflecting upon the passage, “Whosoever will confess me before men, &c.” I considered, that if churches were not organized and supported, religion would speedily decline, without the special intervention of the Deity; at least, this appeared to be the mode by which he was pleased to continue it. I felt, that what I might neglect, could be omitted by all, with equal reason. Under the influence of such sentiments, I engaged with another young gentleman in a Sunday school, and after attending to the children, the Bible our textbook, read a good sermon, or other devotional piece, to the adults who attended.

‘Shortly after, I removed to Milledgeville, where I had an opportunity of attending public worship regularly, and had almost determined to waive my prejudices against the Methodists, and join them, since there was but little prospect of the

establishment of any other church. The death of my eldest son, a fine child of six years, confirmed my determination, and without imagining that I was bound to believe as other men believed, but supposing "the scriptures to be the only and the sufficient rule of faith and practice," I joined them.

'In all this time, I had arrived at no definite conclusion with regard to the doctrine of the trinity, but considered it one of those obscure points, which, having no reference to practice, might be allowed to remain undisturbed. My opinions were rather favorable to the deity of the Saviour than otherwise. I continued in this state for nearly two years, when an observation made by Mr C. in his sermon aroused me from my state of indifference. He said that Unitarians no more deserved the name of Christians, than infidels. This remark, the first of such a kind that I had heard, except from Mr W. of Philadelphia, induced me to think that I ought to state explicitly to Mr C. my own doubts, that he might adopt such measures with regard to me as he thought proper.

'This I accordingly did, almost immediately after the meeting was dissolved. I told him that I could not say I believed Jesus Christ to be God, equal to the Father, though I could not deny it; that the evidence of scripture upon that point was not clear to my mind; that hitherto I had considered its determination a matter of but little moment, since the wisest men had differed in opinion upon it, and assured him that I knew many Unitarians who were as eminent for piety and learning as any with whom I was acquainted. After some conversation, which failed to convince me, he cited me to appear before a select number of the church, with a view to my expulsion, solely in consequence of what he considered my erroneous opinions.

'At the commencement of the meeting convened for that purpose, I presented to Mr C. the first hymn of the West Boston Society, beginning with

'All-seeing God, 't is thine to know

'The springs whence wrong opinions flow, &c.

remarking that I hoped he would not consider it irrelevant to the occasion to sing that hymn. It was done. After the prayer I inquired with great seriousness, whether, at the time the citation was issued, he thought that I believed the Bible. He replied, that he had no reason to think otherwise, or in words



tantamount. I assured them that I believed it most firmly, but that I could not accept the interpretation which men, fallible as myself, gave of it, if it did not coincide with my own reason, because that would, virtually, be to place my faith in the opinions of men rather than on the word of God. I explained the origin of the Apostolic, Nicene, and Athanasian Creeds, told them that I assented to the Apostolic in great part, and intimated the absurdity of requiring assent to a creed originating in an era of so much mental debasement as the Athanasian. I adduced passages from scripture to prove the inferiority of Christ to the Father; that he was not omniscient, nor omnipresent. I then stated the awkwardness of the predicament in which they were about to place themselves by expelling from the church one who thus believed, and whose moral conduct had not been in the slightest degree impeached; quoted that article in the "Discipline," which declares the "Holy Scriptures to contain all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation;" told them, that if there were any defect in my mental powers, which incapacitated me from seeing the proof of the contested doctrines, they were not proved to me, and therefore, by that article, were not required to be believed.

'But it would be unnecessary to trouble you with a recapitulation of the whole argument, which was protracted until a late hour of the night. The result was as I anticipated. They expelled from a church professedly Christian, one who believed Jesus Christ to be the Messiah, and whose moral conduct was confessedly without the shadow of suspicion, solely because he could not do what was as impossible as to move the sun from the firmament; viz. believe what appeared unsupported by scripture, and contrary to reason. That you may have no doubts with regard to the real cause, I transmit the enclosed papers, &c.

'With regard to the prospects of Unitarians here, nothing favorable can as yet be said. Until the recent denunciations of Mr C. nothing was known, I presume, of their opinions, by the generality of the people. The cause of rational Christianity is unquestionably promoted by the anathemas which are fulminated by the Orthodox. A spirit of inquiry is awakened, which would have otherwise lain dormant, and which must

produce a favorable result ultimately. I believe that if a Unitarian preacher could once be established, a large church would soon be collected. To this end, I wish our friends at the north would furnish us some assistance. A missionary here would be of more service, I apprehend, than among barbarous nations, and the expense would be comparatively trivial. It would afford me great pleasure to accommodate in my house any one who might come on for that purpose. Great opposition must be expected at first. No church would be opened, but one of the public buildings. The State House, Court House, or Academy, might probably be procured, or in default of all, my own house, which is pretty large, could not for the time be better appropriated.

‘Should it be possible to procure a missionary, I need hardly suggest to you, that in this place, where prejudices are so strong, it will be necessary that he should combine the wisdom of the serpent with the harmlessness of the dove; that he should not only possess learning sufficient to resist gainsayers, but be endowed with that genuine piety which will enable him to “live down” all opposition, and that the calumnies of Trinitarians should thereby rebound against themselves. I think the most stupendous effects would result from the establishment of such a minister, and that the reaction of the public mind would be prodigious. When they hear the great and solemn truths of the gospel asserted with energy by one whom they have been taught to consider as secretly attempting to undermine the foundations of religion, they will see in its true colors the spirit of defamation, and truth will prevail.’

The following is an extract from a subsequent letter.

‘I have been highly gratified by the annunciation which I have recently seen in the *Christian Examiner*, of the formation of a grand Unitarian Association, and shall with great pleasure exert myself to promote its objects. I regret that you did not send me printed proposals, or subscription lists for these purposes. They would save much time, and subscribers would be obtained with more facility than by oral communications. Hitherto I have made no effort to obtain subscribers; partly because I could not conveniently state the objects of the Association concisely; but another difficulty of greater magnitude occurs. Those who are inclined to think seriously of religion, have derived their opinions almost entirely from Baptist and Methodist preachers, and, with very few exceptions, are, I fear,

so much prejudiced against doctrines, which they are accustomed to hear denounced in the strongest terms, that they are really afraid to investigate them. Others, it is to be feared, are altogether indifferent to the matter, although there are some, who would, I imagine, cheerfully assist in the promulgation of rational religion. In fact, I apprehend that much of the indifference of the better part of society here, arises from the representations which have been erroneously made to them, as constituting the very essence, the "marrow" of Christianity. Hitherto, I have been unwilling to call upon the persons above-mentioned, from an apprehension that those who appear to delight so much in reviling Unitarians, should avail themselves of it as a proof of the improper tendency of our opinions. The Methodist church, however, has not scrupled to solicit subscriptions for its support from any ;—and it is a remarkable fact, that those whom they denominate "worldlings," have frequently been more liberal in their donations, for the maintenance of the ministry, than members of the church. Is there not reason to apprehend something wrong, when persons in distress feel more confident of relief in their applications to others, than to those who profess themselves to be the genuine disciples of our blessed Saviour ? But I digress.

Will it be prudent for us to solicit aid in the dissemination of Unitarian principles, and the establishment of a Unitarian ministry, from those who seem to be actuated by honorable sentiments in their intercourse with their fellow men, but do not evince a proper degree of reverence for their Creator ? Upon this point I wish your advice. I reiterate the opinion before expressed, that if an able preacher could be sent to this place, the effect would be very great. At present, there are but two places of public worship here. One, the Baptist, is occupied but once a month, and seems in a declining state. The other, the Methodist, is in a more prosperous condition ; but I think the generality of the people attend, only because they have no option. There are many enlightened men, who now never visit a church, because they can expect no benefit from the illiterate preachers who are usually sent here. This place is peculiarly eligible for the commencement of Unitarianism in Georgia. During the session of the legislature, many of the members, and strangers from all parts of the country would probably attend, and acquire a knowledge of principles, which

could be widely disseminated. To those who are not under a strong contrary bias, the simple annunciation of these doctrines is sufficient to produce conviction.

‘I may be too sanguine, but I cannot help thinking that the most important consequences would result from a short missionary tour through this country. The present time appears to be particularly favorable for the accomplishment of this object. The field is now open. In a short time, I understand the Presbyterian church will send missionaries here, and if the ground be preoccupied, the contest will be harder.

‘With respect to the publication of so much of my letter, with the documents, as you may deem important, I certainly shall not object, although I am by no means solicitous of publicity. It will be manifest to you that it was not written with reference to such a destination. I should have been much more explicit in detailing the proceedings before the “select members,” if I had anticipated a publication.’

Subjoined, are the documents connected with the dismissal of my friend and correspondent from the Methodist church. The first, being a letter from the acting Methodist minister, is not dishonorable to the private feelings of the writer, but is a melancholy instance of the effects of bigotry on a mind naturally ingenuous, but slightly intoxicated with the possession of an ecclesiastical authority, which the writer was conscious, was not to be resisted.

L.

Methodist Parsonage House, Jan. 26, 1825.

Dr B. A. W.

DEAR SIR,

After the maturest deliberation, and having postponed any final measures to the latest period which my particular relation to the church, here, should allow, I have appointed the meeting of a select number of the Members of the Church, on your case, at the Parsonage House, on Thursday evening next, at half past six o'clock: Which meeting you are required to attend.\*

I need not repeat to you how much I regret the hurtful and dangerous opinions you have so unfortunately embraced; or

\* I know not how such high toned language suits the latitude of Milledgeville, but to me it is inexpressibly offensive.



how much it would rejoice me to know that you were convinced of their error and their evil tendency, and had renounced them. After all that has passed between us, however, on that subject, I will repeat, that to me it appears more reasonable that you should withdraw from the Church, than hold and maintain, as one of her members, doctrines which contradict her \* whole experience of God's grace, her articles of religion,† and her form of discipline, even though the Church could bear with so monstrous an inconsistency. This, however, I cannot give you to suppose. On the contrary, I expect no other, but that after the time that has been allowed, and the efforts which have been employed (feeble, I confess, as far as I have been concerned, but none more honest,) to bring you to a better mind, if you persist in denying the God-head of Christ, the Church will not acknowledge you.

It is proper I should add, that your so long neglect of the class meetings, contrary to your duty, must also meet the consideration of the Church on Thursday evening next.

With dutiful regard, your friend and servant, W. C.

II.

January 29, 1825.

Dr B. A. W.

DEAR SIR,

The following is a copy of the decision of the Committee on your case, and of that which it has become my painful duty to pronounce, in conformity to their decision.

Very respectfully, your obedient servant, W. C.

(COPY.)

*Whereas*, We, T. F. [and eight others, whose names are enumerated,] having been called together on behalf of the Church, in the case of Doctor B. A. W., have heard him fully set forth his opinions and belief concerning our blessed Lord

\* This personification of the Methodist Church under a female figure, will remind us of the language of popes and English episcopal advocates. Why do men's words grow lofty, the moment they feel a little power? I question whether Wesley ever talked of his connexion in the above pompous style.

† But would Mr W. C. banish from his church every one, who departed in the slightest degree from its doctrines? Does he drive a mind, Calvinistically inclined, from its pale? What right has he to seize upon Unitarians as the sole objects of his vengeance? I apprehend there is little consistency here.

and Saviour Jesus Christ, wherein he affirms that the Son is not God as the Father is God, but is a creature only ; and maintains the same with much zeal, and without seeming disposed to consider with a candid mind the import and teaching of the holy scriptures ; carrying himself as one who by subtle evasions and false reasonings sought to justify error, rather than as a humble and sincere inquirer after the truth ;—and *Whereas*, the said opinions and belief are in direct contradiction to the second article of the Articles of Religion of our Church, and do constitute blasphemy against the second person of the Adorable Trinity, and are subversive of all saving religion ; it having also appeared to us that the aforesaid B. A. W. had been suitably advised and admonished by the minister in charge, previously to his being called before us—*Now then*, it is our judgment, *unanimously*, that he ought to be no longer retained in the fellowship of the Church.

T. F. (*and eight others.*)

January 28, 1825.

(COPY.)

Agreeably to the judgment expressed in this instrument, my sentence is, that the within named B. A. W. be no longer acknowledged as a member of the Methodist Episcopal Church, but is hereby excommunicated from the same. W. C.

### III.

At the request of Doctor B. A. W., lately denied the fellowship of the Methodist Episcopal Church, and excommunicated from the same, I do hereby certify, that the sentence of the Church on his case, was not caused by any act of immorality either alleged or pretended against him ; but to the contrary, during the whole time of my acquaintance with the Doctor, (reaching back to a period shortly anterior to his entering the church,) I have regarded him as a man of the fairest moral character, and believe that up to this day he has been so regarded by all the Church in this place, and by all who know any thing of him. Signed, W. C. *minister in charge.*

Milledgeville, Geo. January 29, 1825.

## ON THE CONDITIONS OF DIVINE FORGIVENESS.

WHEN God implanted in our constitutions rebellious passions, and assigned us all the train of other trials, which are clearly traced to his appointment, the reason he gave us no more to be contended with, doubtless was, that these are enough for our powers. But one is tempted to believe that it seems not so to man, and that he is determined his thoughts shall not be like God's. If human virtue is to be strong at all, he is aware it must gather its strength by struggle. If he is to be saved, he knows his salvation must be worked out, and that too with fear and trembling. But the sustaining of the fiery trial, which in his ordinary probation, every man's moral part must undergo, though it be enough for God to require, it seems is by him deemed too little to give, and so he heats the furnace seven times more than it is wont, by feeding it with fuel of his own. It is to those obstacles to his moral progress I refer, which he has himself raised in the form of religious opinions, whose real and direct, though perhaps unperceived tendency is, to cast dishonor upon God, and by discrediting that holy being whose will is the rule of rectitude, to slacken at least, if not to cut asunder, all the bonds of duty. Of such doctrines, none can better illustrate what I say, than that which implies the utter impossibility of regaining, by any thing we can do, that favor of God, which has once been forfeited by sin.

Although this opinion lays claim to scripture authority, if we would state it fully, we must seek other expressions than the language of the Bible anywhere supplies, and resort to the decrees of councils and assemblies of divines.

'God,' says the Synod of Dort, 'is not only supremely merciful, but also supremely just. But his justice demands, (as he has revealed in his word,) that our sins, committed against his infinite Majesty, should be punished not only with temporal, but also with eternal punishments, as well of mind as of body, which punishments we could not escape; unless satisfaction were made to the justice of God.'

'But when we could not *ourselves* make satisfaction, and *free ourselves* from the wrath of God, God, out of his very great mercy, gave his only-begotten Son to answer for us,

who, that he might make satisfaction, was made sin and a curse for us, or in our stead, on the cross.

‘This death of the Son of God is the only and most perfect offering and satisfaction for sins, of infinite value and price, abundantly sufficient to expiate the sins of the whole world.’\*

Such, according to one of the best authorities, and, if necessary, I might adduce others without number, is the doctrine of Calvinism. No matter how various are the forms in which different believers in its truth, may square it with their faith. Let it be called by whatever name, or described in whatever manner they please, there lies at the bottom of the whole this plain meaning;—that the nature of sin and of the divine justice is such, as to render it inconsistent with that attribute and the honor of God, ever to pardon moral offences without a full satisfaction or compensation; and consequently, that if this had not been given by the sufferings and death of Jesus Christ, or in some other way, sinners could never have been accepted with God, notwithstanding their utmost endeavours to repent and reform.

Of the Calvinistic doctrine as commonly received, this forms the root, which once destroyed, all the branches may be safely left to wither by themselves. It was asserted above, that its real tendency is to cast dishonor upon God, and to loosen, if not to destroy all moral obligation.

I believe it dishonorable to the Deity, because upon the very face of it is written, ‘The most holy God has no mercy.’ For to say that God’s justice can never forgive sinners, what is it but to say, God himself never can? If it be contrary to his nature to let any sin go unpunished, it must also of necessity be contrary to his nature ever to pardon any sin. Hence it would seem, that the justice of the Deity which compels him to punish, and his mercy which prompts him to pardon, must be at perpetual war with each other; or, in other words, if either is to exist and be exercised at all, the other must be destroyed; so that the doctrine in question, ascribes to him a kind of justice, which in fact annihilates his mercy.\*

But admitting such views of the divine justice to be true, what, let me ask, are their consequences with regard to man? It is morally impossible that a being mortal, frail, and every way imperfect as he is, should not sometimes sin. His whole existence is a conflict between good resolutions and bad

\* Racovian Catechism.



propensities ; a struggle between thoughts that elevate, and passions that debase ; and it can hardly be, his Creator knew it could hardly be, that good should in every conflict overcome. But when he has fallen, to whom or to what shall he look to raise him up ? The popular voice of Christians would tell him to be of good cheer ; for Jesus Christ has borne his punishment ; Jesus Christ has vindicated the honor of God's law to the full extent, and in the very respect his transgression has injured it, and he has therefore no reason to fear. But suppose the sinner knows nothing of all this. God *has* seen fit to afford different degrees of light respecting his own character and relation to men, and let us suppose the sinner as yet to know only that there is a God in heaven, who is his moral governor and judge, and that from his bar there is no possibility of appeal. As a moral being and the subject of a moral rule, he is persuaded the Allpowerful King he has offended, is of purer eyes than to behold iniquity, a God who chargeth even his angels with folly, and in whose sight the heavens are not pure. To such an one, what does this doctrine of the infinite evil and unpardonable nature of every sin he has committed say ?—‘ You have offended an irresistible God, whose justice is as inexorable as his power is infinite. The arrows of the Almighty are within you, and there they must forever rankle. The sorrows of repentance cannot dissolve, and wash them away, nor the labors of duty ever pluck them out. Though the sun of righteousness itself again arise in your soul, it will bring no healing in its beams !’ How is it possible to imagine a subject more miserable, or a superior more cruel and vindictive ! ‘ That I have sinned,’ might the transgressor say, ‘ Oh God, is most true. But thou hast sent remorse, and she has lashed me with a whip of scorpions. All I can do to manifest my respect for thy laws, I have done. Though once wicked and unrighteous, my wicked ways, nay, my wicked thoughts, I have forsaken, and turned unto thee, but thou hast no mercy ; unto my God, but he will only abundantly punish. I can do no more.’ And well it were if the rejected penitent stopped here. But all the sinews of his soul are cut. Its energies are scattered like sand. He has sinned, and as long as God is inexorable, which he believes will be forever, he has no hope but in despair, and why not, with the angel irreparably fallen, say to ‘ Evil, be thou my good ?’ Such, as is clearly implied in the doctrine I am

opposing, was to all appearance God's placability, and such the happy state of mankind, and their moral trial, had it not been from eternity determined, that Jesus Christ should be nailed to the cross, and by his obedience, sufferings and death, render it consistent with God's justice to be merciful !

Consequences like these are of course fatal to any opinion from which they are correctly deduced. They are therefore denied by the advocates of the doctrine I have stated, who contend that God has sufficiently displayed his mercy in devising the plan of Christ's suffering in our stead ; in sending his only-begotten Son in whom there was no sin, into the world, to bear the full penalty of our transgressions, that he might consistently forgive them. But what kind of forgiveness is this ? Full satisfaction is demanded, and full satisfaction is given, and where is the mercy or forgiveness exercised, or the favor shown ? Besides, this is to represent the most wise God as at one moment inexorable in exacting the payment of a debt, and as at another declaring himself satisfied with discharging it himself ! As rigorously demanding of the sinner a full atonement for his sin, and then pronouncing himself reconciled by a sacrifice of his own procuring and his own offering ! He among men, who should make such pretensions, would only excite our pity for his weakness. Should we not be careful not to degrade the character of God to the same insignificance ?

But not only does this 'plan' fail to vindicate the honor of the Deity. It exposes man to moral consequences, to the full as pernicious as if the sinner still looked upon his God as utterly relentless. For suppose the death of Christ really to have been a 'most perfect offering and satisfaction for sins, of infinite value and price, abundantly sufficient to expiate the sins of the whole world.' What is the consequence ? Now, we shall be told, we live in happier times. And so indeed might he who delights in iniquity justly regard them. For what before compelled him to take refuge in recklessness and despair, no longer threatens, and he has nothing to fear. How then must the sinner rejoice ! The burden which was so heavy, and the yoke he thought so hard to be borne, are taken away, and he feels himself free and unincumbered to run the race he has set before him. Another has put on the restraints of his duty ;\* another has in his stead been punished for his

\* According to Calvinism, it is the obedience of Christ which qualifies us for the favor of Heaven.

sins both past and to come ; and God, he knows, is too just ever to exact the same penalty twice, or to reject what he has once agreed to receive. He has therefore no feeling of insecurity to alarm him, no apprehension of future ill to make his hand hesitate or tremble. Why should he pray to Heaven for forgiveness of debts, which God himself regards as discharged by his Son ? Why should the tears of penitence mingle with a cup, which if it be a sin to drink, he has nothing to dread though he drain it to the bottom ? Or why should remorse be suffered to harbor and rankle in a bosom the blood of Christ has washed clean, and which is therefore, however it may appear to himself or to men, unspotted in the sight of its Creator ? It is thus men make the commandment of God of none effect by their tradition.

But it is not alone in its tendency to strengthen and embolden the sway of evil, that the doctrine in question is so clearly disastrous. As it adds nerves to vice, so must it in the hour of trial take from virtue its power of resistance, and, by putting another weapon into the hands of temptation, in many an instance be the cause of a moral overthrow, which but for that had never been. For however firm a man's persuasion, that he ought himself to do justly, love mercy, and walk humbly with his God, however strong his inward conviction of his own personal responsibility, still, if, in direct contradiction to all this, he also believes as firmly, that it is Christ's holiness, not his, Christ's suffering, not his own, which procures the pardon of his sins, and makes him holy in the sight of God,—is there not great danger, when the struggle is hard between the persuasions of evil and the remonstrances of conscience, that of the two articles of his creed, *that* will decide the contest against the silent force of which all there is in principle to oppose is already shaken ? Surely a doctrine, which like this, represents the attributes of God as at variance, destroys the sanctions of religion, and opens the springs of all licentiousness, bears some marks of falsehood ; at least enough to make one suspect it cannot be a doctrine of the Bible. For the Bible is the record of a revelation from God, intended to deliver us from the slavery of sin, not to rivet its chains ; not surely to give scope to moral deviation, but to make clear the path of rectitude, and enable weak and imperfect men to walk in it right on with a holy trust in their Maker.



That the doctrine in question has upon its numerous believers all the effects, which, in its full and unrestrained operation, it seems fitted to produce, no one will for a moment contend. But this, I am persuaded, calls for no thanks for any thing it possesses in itself, but is owing to men's carrying in their bosoms an antidote to the poison, in reason and in conscience, which teach them, in accordance with the plain declarations of the gospel, that it is still a very good thing to be holy and obey God. As disastrous, however, as in its tendencies the doctrine is, there are more Christians in the land who receive it than reject it. But, far from me be the guilt of saying, that if they admitted the inferences, which to other minds are so clearly deduced from it, they would not utterly renounce it as I do.

Here, perhaps, it will be said, that I have only marshalled in array the natural sentiments of an evil and shortsighted man, against what is said of an infinite being, whose designs are too vast for him to comprehend, and therefore such as he is not to sit in judgment upon by his notions of what is right, or his notions of what is wrong. But to this it may be replied, as has often been replied before now, that it is one thing, and a very presumptuous thing for unassisted reason to say what God will do, but quite another, and a very allowable thing to say what he does not do, and never will.\* But since I believe all his communications to mankind have had respect to the measure of their capacities, and that he will never by his conduct shock the moral feelings, or contradict the natural judgments of men, I am not anxious to repel this charge. Nay, more; as I also believe the doctrine in question has the support of no such authority as its asserters plead, I am not only not anxious to repel it, but conceive the fact its full admission establishes, affords a ground to stand on with an advantage not readily to be yielded. For, if these natural sentiments do revolt against it, there rises a clear and unquestionable right to demand, that the opinion in question be shown to have for its evidence, the clear, explicit, and not to be mistaken language of those writings in which alone I acknowledge any authority over my faith. But in these there is nothing

\* For instance; it would be presumptuous indeed to make out a series of propositions, and say, that the Deity intended at some future day to adopt them as the rules of his government; but the humblest need not hesitate to say, that he does not act the tyrant and never will.



which compels me to think God is any thing like the unmerciful being this doctrine would make him. On the contrary, it appears in strong lines of light from Moses to St John, that he requires only repentance, nothing but repentance,\* to remove the punishment of sin, and restore offenders to his favor. But, before examining what is taught by revelation, let us consider what light is thrown upon the subject by unassisted reason.

Justice, in respect to moral beings, requiring that they should be treated according to their characters, the question is, does this require the full eternal punishment, or what is equivalent to the full eternal punishment of every sin ; or is it rather consistent with it to pardon the penitent ?

To so much suffering as for wise and benevolent purposes is necessary, every sinner is without doubt justly exposed. But when these purposes are accomplished, or in other words, when it is wise and for his good no longer, what can be plainer than that it is not by justice further pain is inflicted, but by cruelty or revenge ? No man would knowingly be guilty of such blasphemy as to ascribe either of these qualities of the worst of men to God. But when men speak, as they are too apt to do, of the attributes of God abstractedly, and with very little or no regard at all to that modification each receives from some other, it can hardly be but that should be carelessly said, which they are incapable of seriously intending. This I conceive is the case, when instead of speaking of the Divine justice as perfect, it is called infinite or unlimited, when in fact it is only another name for the Deity's benevolence, as exercised in bestowing happiness or in inflicting pain ; a name which has its origin in nothing but the imperfection and convenience of man. Though we are finite and cannot perceive all relations, the marks of benevolent design so prevail in all we do perceive, that no mind can reasonably doubt that the whole constitution of things, the course of providence, nay, the ministering of every accident, tends to the shaping, and finishing of good. And it is hence reason perceives, when an apostle said ' God is love,' it is hence we perceive with how much truth he spoke. Indeed it is to ' goodness delighting to exert itself,' to the pure benevolence of the Deity we must look, not only for the origin and spring, but the preservation in being,

\* The word repentance is used in its most comprehensive sense, denoting both sorrow for sin and reformation of life.

the order, and government of all things. For that Almighty God can be benefited, or injured, by the existence or conduct of any part of his creation, is plainly impossible. It cannot, therefore, be too well borne in mind, that whatever he is besides, the ruler of heaven and of earth is a being who has the good of all before him in whatever he does ; and that however convenient to the imperfection of our minds, to speak of God's justice, or mercy, his placability or his anger, as distinct attributes, they must all, like the different voices of a chorus, flow with perfect harmony into one. A jar is as fatal in the one case as in the other. When mercy is at variance with justice, it is mercy no longer, but weakness. And justice, the instant it clashes with benevolence, ceases to be justice and becomes cruelty. Though this may easily happen in man, it never can in God ; so that whatever be his treatment of sinners, we may be sure, and rejoice, that however just, it cannot be unkind.

But in speaking of the Deity we use the names of human qualities. So far, but no farther, all men are compelled to go, and there is no fault. But some, I think, have taken one step more, and forgetting the change their import must necessarily undergo in passing from a fellow man to a being of all perfections, have attributed to the infinite God, a justice that is merely legal, not a perfect moral justice, and thus made it the justice of altogether such an one as themselves. In respect to an offender against the laws of civil society, it is true, we do not ask whether he has repented of his crime or not. He is punished without regard to the question ; and this for two reasons ; because, at a human tribunal, his sincerity cannot be thoroughly known, and because, consequently, the good of society can in no other way be secured. But the first reason can be no reason with God ; for he knows all, and when the heart is right towards him, one would think it were enough. As to the second, if it is still contended against the free pardon of repented sins, that it is repugnant to the honor and good of God's moral government, we cannot indeed directly contradict, and say positively that it *is* perfectly consistent with both. But it is most certain we can see no good reason why it may not be. To avert the evil consequences of sin without the condition of repentance, would indeed be the confounding of all moral distinctions. But with this condition, it is only restoring the sinner to the favor, which he, to be sure, once justly forfeited, but for which he has again made himself a fit subject, by again becoming good.

There is no need, however, of resting the argument here, when there are so many and so strong presumptions besides, that God actually does pardon moral offences upon the very terms for which I am contending. To a benevolent being all suffering must in itself be disagreeable. And since punishment is suffering, he must therefore be unwilling to inflict it, whenever it can well be avoided, and always ready to do all to prevent it he can do consistently with the good of its object. Is not this one and a very strong reason to believe that God's government is actually so planned as to admit of the penitent's pardon? It is another, which arises from the common impressions of mankind. Penitence is to man a proper object of compassion, and when he who has injured us, confesses his fault, and not only promises never to repeat the injury, but also makes all the reparation in his power, we should at once be regarded by all as mean and ungenerous, if we refused our instant and full forgiveness. Now we conceive of God's character as the extension and perfection of human qualities; and, constituted as we are, how would it be possible not to think of the Lord of all things irreverently, if he exacted of infinitely his inferiors, who cannot injure him at all, far more rigorous terms than he requires men to do of their equals! Further, and more to the point still; the evil consequences of sin are often removed, even in this life, by repentance alone. Such is the case with the intemperate man, who, breaking through his evil habits and living soberly, becomes a healthful, respectable, and worthy member of that society, of which before he was the dishonor and the pest. Besides, if he who has once sinned, must for all he can ever do, be forever miserable, how shall we account for the fact, that in so far as the penitent cultivates the virtuous affections, he necessarily enjoys the happiness of which those affections are the spring?

Such are but a few of the arguments of unassisted reason in favor of sinners' acceptance with God upon the sole condition of their contrition and reform. But what is the doctrine of revelation? Do the scriptures teach the same as appears so probable to reason?

That God can remit the punishment of moral offences, is abundantly evident from one passage of scripture alone. It is that in which the Deity proclaims himself as the 'Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving



iniquity, and transgression, and sin.'\* It is true it is not here said upon what *terms* he bestows his forgiveness. But the words were spoken soon after the Israelites had manifested their sorrow for their idolatry in respect to the golden calf, and renewed their allegiance to Jehovah. Herein is there not enough to show, that it was simply on account of their repentance and amendment? To the Jews, when beyond measure corrupt and debased, a prophet in the name of the Lord says, 'Cease to do evil, learn to do well,' and soon adds, 'Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool;' and in another place, 'Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and unto our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.'† Again, listen to another prophet still. 'Have I any pleasure at all that the wicked should die? saith the Lord God, and not that he should return from his ways, and live?'‡ Here is evidently no indication that it is because of the sufferings or merits of another person, God sees fit to pardon the offender; and indeed, he who can read the eighteenth chapter of Ezekiel, from which this last text is quoted, and then say that repentance alone cannot, according to the word of God there, procure the pardon of sin, must, it seems to me, have a mind constituted like no other. For if it be true that any thing else was required to give this repentance its efficacy, or to make it consistent with God's justice to receive it as the condition of pardon, it is strange indeed, that at the very moment so much care and pains are taken to state the terms of acceptance clearly and explicitly, it is very strange, I say, that at such a moment the most important of them all should not be so much as even hinted at. Now either the writers of the Old Testament did know, that this something else was required to give guilty man hopes of pardon, or they did not. If they did not, by what finespun subtlety is it to be reconciled, I will not say with the Divine wisdom or goodness, but with mere common honesty, that men should be taught, and urged, and even entreated to rely on that only as a means of pardon, which after all is wholly inadequate, and therefore utterly in vain? But if they did know it, where

\* Exod. xxxiv. 6, 7.    † Is. i. 16—18, and lv. 7, 8.    ‡ Ezek. xviii. 23.



have they declared the whole counsel of God? In all they have written to instruct the world in the ways of God with men, I cannot discover one single sentence in which this doctrine is once clearly conveyed. They write, however, like men of sincerity. We cannot read their works without believing they spoke from the heart; because they speak *to* the heart so thoroughly and so eloquently. Nay, we cannot refuse our full credit even when one of the most eloquent of them all, in attempting to smother God's inspiration within him, exclaims, 'It becomes within my heart as a burning fire, being pent up within my bones; and though I weary myself with refraining, I find it not in my power!'<sup>\*</sup> How, then, can we imagine them as keeping back the very communication, they must have published, one would think, with the most heartfelt and the holiest joy? But no; the time to announce it had not then come. It was an honor too high, a privilege too glorious for them.

But, 'Verily, I say unto you,' were the words of Jesus, 'among them that are born of women, there hath not risen a greater than John the Baptist.'<sup>†</sup> Yet he too, who was the voice of one crying, 'Prepare ye the way of the Lord,' pointed the sinner to no way to the kingdom of heaven, but Repentance.<sup>‡</sup> The revelation of that far more exceeding one, which I have thus in vain sought throughout the Old Testament, and so far in the New, must therefore have been reserved for the great opener of it, the meek and lowly Jesus himself. He, it will not be disputed, was filled with all the fulness of God, and could not, therefore, lack the knowledge of this. But alas! the prospect of finding it grows fainter and fainter, the nearer we approach to where we were sure it lie. Not one word do I meet with, either before or after his death upon the subject; not one word, which compels me to think he meant to teach God's forgiveness was not ready to be freely bestowed, whenever the sinner showed a change of heart and life. On the contrary, he says, 'If ye forgive men their trespasses, your heavenly Father will also forgive you.'<sup>||</sup> Is it asked on what *terms* we must forgive? He has most plainly told us; 'If thy brother trespass against thee, rebuke him; and if he *repent*, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I *repent*,' it is not added, 'thou shalt insist upon satisfaction, either from him or his friend,' but simply—

<sup>\*</sup> Blayney's translation of Jer. xx. 9.

<sup>‡</sup> Matt. iii. 2, 3.

<sup>†</sup> Matt. xi. 11.

<sup>||</sup> Matt. vi. 14.

‘thou shalt forgive him.’\* But shall it be supposed for an instant, that we are exhorted to be more merciful than God?

In fine, how could a stronger testimony be borne, not only to the fact that God does, but that he is ever ready, and, as it were, eager, to pardon the returning sinner simply for his repentance, than Jesus Christ has himself borne in the parable of the prodigal son? Here was no waiting till some fellow being had felt the full weight of the father’s wrath and displeasure against the waster of his goods, and ungrateful injurer of his honor; no ingenious and selfdeceiving ‘plan’ contrived, that he might *reputably* receive him again to his favor. ‘But when he was yet a great way off,—he had compassion and ran, and fell on his neck, and kissed him;’ and all the explanation of such conduct that is given, is—‘This my son was dead, and is alive again; he was lost, and is found!’† This, I conceive, is decisive, and I will quote no more. In all his discourses, Christ speaks of repentance and good works, or moral virtue and piety, like the teachers sent from God who went before him, as being all God requires for his mercy and favor, without so much as a hint of any thing more being required. Surely a doctrine, which, like this, is not only clearly expressed in many plain texts of scripture, but which also so enters into the very composition and grain, if I may so say, of its whole language, is not to be given up for one, which, like that I have stated above, is so repugnant to reason, in its tendency so extremely licentious, and depending for its whole support upon wrong metaphysically drawn views of God’s attributes, a few metaphorical expressions, which interpreted upon juster principles, would fairly make against it, and fancied types that bear but very little resemblance in any point, and, in the point most essential, no resemblance at all to what they are asserted to typify.‡

But my limits warn me to conclude. The doctrine I have

\* Luke xvii. 3, 4.

† Luke xv.

‡ To answer objections to the position I have been maintaining, which arise from the sacrifices and atonements of the Mosaic ritual, asserted to be a prefiguration of the great sacrifice of the Messiah, and to explain, in consistency with that position, the language of the scriptures respecting the death of Christ, shall be the task of another essay. In the mean time, I would refer the readers of the *Christian Examiner* to an article on the question, ‘Was Jesus Christ a literal Sacrifice?’ which appeared in the fourth volume of the *Christian Disciple*, (new series.) It is an article I have never seen answered, and which I believe never can be answered.

been opposing, I know to be the popular belief of the day. But it is contrary to the course of God's providence, that error should be permanent. At the first springing up the tare can hardly be known from the wheat. But before the harvest, it has taken its distinguishing form and proportions, and then comes the reaper and it is separated for the fire. So it is with the word of God. It must prosper in the thing whereunto he sent it. It cannot return unto him void. Error and delusion may live with it undetected for a while. But for these there remaineth a judgment, and let not him who seeth them prosper, despair. 'Every strong delusion, every mere device of the human understanding or of the human passions, shall at one time or another be utterly destroyed from the presence of the Lord, and truth and goodness be all in all. For the spirit of life from Almighty God shall enter into them, and they shall stand upon their feet.'

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### Collections.

[The following paragraphs are taken from the last chapter of Sir Thomas Browne's curious tract, intitled, '*Hydriotaphia, Urne-Buriall, or a Discourse of the Sepulchrall Urnes, &c.*' written soon after some ancient Roman urns were dug up in Norfolk in 1658. The tract examines the substances these urns contained, gives an account of the funeral rites of the ancients and their various treatment of the dead, traces many of the burial ceremonies of Christians back to pagan times, and closes with the following reflections.]

Now since these dead bones have already outlasted the living ones of Methuselah, and in a yard under ground and thin walls of clay, outworn all the strong and spacious buildings above it, and quietly rested under the drums and trampings of three conquests; what prince can promise such diuturnity unto his relics, or might not gladly say,

*Sic ego componi versus in ossa velim.—Tibull.*

Time, which antiquates antiquities, and hath an art to make dust of all things, hath yet spared these minor monuments. In vain we hope to be known by open and visible conservatories,

when to be unknown was the means of their continuation, and obscurity their protection. If they died by violent hands, and were thrust into their urns, these bones become considerable, and some old philosophers would honor them, whose souls they conceived most pure, which were thus snatched from their bodies, and to retain a stronger propension unto them; whereas they weariedly left a languishing corpse, and with faint desires of reunion. If they fell by long and aged decay, yet wrapt up in the bundle of time, they fell into indistinction, and make but one blot with infants. If we begin to die when we live, and long life be but a prolongation of death, our life is a sad composition; we live with death, and die not in a moment. \* \* \*

If the nearness of our last necessity, brought a nearer conformity unto it, there were a happiness in hoary hairs, and no calamity in half senses. But the long habit of living indisposeth us for dying; when avarice makes us the sport of death; when David grew politickly cruel; and Solomon could hardly be said to be the wisest of men. But many are too early old, and before the date of age. Adversity stretcheth our days. \* \* But the most tedious being is that which can unwish itself, content to be nothing, or never to have been, which was beyond the malcontent of Job, who cursed, not the day of his life, but his nativity; content to have so far been, as to have a title to future being; although he had lived here but in a hidden state of life, and as it were an abortion.

\* \* \* What time the persons of these ossuaries entered the famous nations of the dead, and slept with princes and counsellors, might admit a wide solution. But who were the proprietaries of these bones, or what bodies these ashes made up, were a question above antiquarism, not to be resolved by man. Had they made as good provision for their names, as they have done for their relics, they had not so grossly erred in the art of perpetuation. But to subsist in bones, and be but pyramidally extant, is a fallacy in duration. Vain ashes, which, in the oblivion of names, persons, times, and sexes, have bound unto themselves a fruitless continuation, and only arise unto late posterity, as emblems of mortal vanities, antidotes against pride, vainglory, and madding vices! Pagan vainglories, which thought the world might last forever, had encouragement for ambition, and finding no Atropos unto the immortality of their names, were never damped with the necessity of oblivion. Even old ambitions had the advantage of ours, in the attempts of their



vainglories, who, acting early and before the probable meridian of time, have by this time found great accomplishment of their designs, whereby the ancient heroes have already outlasted their monuments, and mechanical preservations. But in this latter scene of time, we cannot expect such mummies unto our memories, when ambition may fear the prophecy of Elias,\* and Charles the Fifth can never hope to live within two Methuselahs of Hector.†

And therefore restless inquietude for the diuturnity of our memories ; unto present considerations, seems a vanity almost out of date, and superannuated piece of folly. We cannot hope to live so long in our names, as some have done in their persons. One face of Janus holds no proportion to the other. It is too late to be ambitious. The great mutations of the world are acted, or time may be too short for our designs. To extend our memories by monuments, whose death we daily pray for, and whose duration we cannot hope, without injury to our expectations, in the advent of the last day, were a contradiction to our beliefs. We, whose generations are ordained in this setting part of time, are providentially taken off from such imaginations ; and being necessitated to eye the remaining particles of futurity, are naturally constituted unto thoughts of the next world, and cannot excusably decline the consideration of that duration, which maketh pyramids pillars of snow, and all that is past a moment.

Circles and right lines limit and close all bodies, and the mortal rightlined circle‡ must conclude and shut up all. There is no antidote against the opium of time, which temporally considereth all things. Our fathers find their graves in our short memories, and sadly tell us how we may be buried in our survivors. Gravestones tell truth scarce forty years.§ Generations pass while some trees stand, and old families last not three oaks. To be read by bare inscriptions like many in Gruter ;|| to hope for eternity by enigmatical epithets, or first letters of our names ; to be studied by antiquaries, who we

\* That the world may last but six thousand years.

† Hector's fame lasting above two lives of Methuselah, before that famous Prince [Charles] was extant.

‡ ☉ the character of death.

§ Old ones being taken up, and other bodies laid under them.

|| Gruteri Inscriptiones Antiquæ.

were, and have new names given us like many of the mummies, are cold consolations unto the students of perpetuity, even by everlasting languages.

To be content that times to come should only know there was such a man, not caring whether they knew more of him, was a frigid ambition in Cardan.\* Who cares to subsist like Hippocrates' patients, or Achilles' horses in Homer, under naked nominations, without deserts and noble acts, which are the balsam of our memories, the Entelechia and soul of our subsistences? To be nameless in worthy deeds exceeds an infamous history. The Canaanitish woman lives more happily without a name, than Herodias with one. And who had not rather have been the good thief, than Pilate?

But the iniquity of oblivion blindly scattereth her poppy, and deals with the memory of men without distinction to merit of perpetuity. Who can but pity the founder of the pyramids? Herostratus lives that burnt the temple of Diana; he is almost lost that built it. Time that spared the epitaph of Adrian's horse, confounded that of himself. In vain we compute our felicities by the advantage of our good names, since bad have equal durations; and Thersites is like to live as long as Agamemnon, without the favor of the everlasting register. Who knows whether the best of men be known? or whether there be not more remarkable persons forgot, than any that stand remembered in the known account of time? The first man had been as unknown as the last, and Methuselah's long life had been his only chronicle.

Oblivion is not to be hired. The greater part must be content to be as though they had not been; to be found in the register of God, not in the record of man. Twentyseven names make up the first story, and the recorded names ever since contain not one living century. The number of the dead long exceedeth all that shall live. The night of time far surpasseth the day, and who knows when was the equinox? Every hour adds unto that current arithmetic, which scarce stands one moment. And since death must be the Lucina of life, and even pagans could doubt whether thus to live, were to die; since our longest sun sets at right descensions, and makes but winter arches, and therefore it cannot be long before we lie down

\* *Cuperem notum esse quod sim, non opto ut sciatur qualis sim.* Cardan in vita propria.

in darkness, and have our light in ashes ; since the brother of death daily haunts us with dying mementoes, and time that grows old itself, bids us hope no long duration ; diuturnity is a dream and folly of expectation.

Darkness and light divide the course of time, and oblivion shares with memory, a great part even of our living beings. We slightly remember our felicities, and the smartest strokes of affliction leave but short smart upon us. Sense endureth no extremities, and sorrows destroy us, or themselves. To weep into stones are fables. Afflictions induce calosities, miseries are slippery, or fall like snow upon us, which notwithstanding is no stupidity. To be ignorant of evils to come, and forgetful of evils past, is merciful provision in nature, whereby we digest the mixture of our few and evil days, and our delivered senses not relapsing into cutting remembrances, our sorrows are not kept raw by the edge of repetitions.

A great part of antiquity contented their hopes of subsistency with a transmigration of their souls ; a good way to continue their memories, which having the advantage of plural successions, they could not but act something remarkable in such variety of beings, and enjoining the fame of their passed selves, make accumulation of glory unto their last durations. Others, rather than be lost in the uncomfortable night of nothing, were content to recede into the common being, and make one particle of the public soul of all things, which was no more than to return into their unknown and divine original again. *Ægyptian* ingenuity was more unsatisfied, contriving their bodies in sweet consistences, to attend the return of their souls. But all was vanity, feeding the wind, and folly. The *Ægyptian* mummies, which *Cambyzes* or time hath spared, avarice now consumeth. Mummy is become merchandise, *Mizraim* cures wounds, and *Pharaoh* is sold for balsams.

In vain do individuals hope for immortality, or any patent from oblivion, in preservations below the moon. Men have been deceived even, in their flatteries, above the sun, and studied conceits to perpetuate their names in heaven. The various cosmography of that part hath already varied the names of contrived constellations ; *Nimrod* is lost in *Orion*, and *Osyris* in the *Dogstar*. While we look for incorruption in the heavens, we find they are but like the earth ; durable in their main bodies, alterable in their parts ; whereof besides comets and new stars, perspectives begin to tell tales ; and the spots



that wander about the sun, with Phaeton's favor, would make clear conviction.

There is nothing strictly immortal, but immortality; whatever hath no beginning may be confident of no end. All others have a dependent being, and within the reach of destruction, which is the peculiar of that necessary essence that cannot destroy itself, and the highest strain of omnipotency to be so powerfully constituted, as not to suffer even from the power of itself. But the sufficiency of christian immortality frustrates all earthly glory, and the quality of either state after death makes a folly of posthumous memory. God, who can only destroy our souls, and hath assured our resurrection, either of our bodies or names hath directly promised no duration; wherein there is so much of chance that the boldest expectants have found unhappy frustration, and to hold long subsistence, seems but a scape in oblivion. But man is a noble animal, splendid in ashes, and pompous in the grave; solemnizing nati- vities and deaths with equal lustre, nor omitting ceremonies of bravery in the infamy of his nature!

Life is a pure flame, and we live by an invisible sun within us. A small fire sufficeth for life; great flames seemed too little after death, while men vainly affected precious pyres, and burned like Sardanapalus; but the wisdom of funeral laws found the folly of prodigal blazes, and reduced undoing fires unto the rule of sober obsequies, wherein few could be so mean as not to provide wood, pitch, a mourner, and an urn.

\* \* \* \*

While some have studied monuments, others have studiously declined them; and some have been so vainly boisterous, that they durst not acknowledge their graves; wherein Alaricus seems most subtle, who had a river turned to hide his bones at the bottom. Even Sylla, that thought himself safe in his urn, could not prevent revenging tongues, and stones thrown at his monument. Happy are they whom privacy makes innocent! who deal so with men in this world, that they are not afraid to meet them in the next! who when they die, make no commotion among the dead, and are not touched with that poetical taunt of Isaiah.†

Pyramids, arches, obelisks, were but the irregularities of vainglory, and wild enormities of ancient magnanimity. But

\* Isa. xiv.



the most magnanimous resolution rests in the christian religion, which trampleth upon pride, and sits on the neck of ambition, humbly pursuing that infallible perpetuity, unto which all others must diminish their diameters and be poorly seen in angles of contingency.\*

\* \* \* \*

To subsist in lasting monuments, to live in their productions, to exist in their names, and predicament of chimeras, was large satisfaction unto old expectations, and made one part of their elysiums. But all this is nothing in the metaphysics of true belief. To live indeed, is to be again ourselves, which being not only a hope, but an evidence in noble believers, it is all one to lie in St Innocent's churchyard, as in the sands of Egypt; ready to be any thing, in the ecstasy of being ever, and as content with six foot as the mole of Adrianus.

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#### *False Pretences to Religion.*

AMONG all birds that we know, there is not any that seems of so elevated, and I had almost said heavenly a nature, as the lark; scarce any give so early and so sweet a welcome to the springing day; and that which I was just now gazing on, seemed so pleased with the unclouded light, that she sang as if she came from the place she seemed going to; and during this charming song, she mounted so high, as if she meant not to stop till she had reached that sun, whose beams so cherished and transported her; and in this aspiring flight she raised herself so high, that though I will not say, she left the earth beneath her very sight, yet I may say, that she soared quite out of ours. Yet, when from this towering height she stooped to repose or solace herself upon the ground; or else, when to seize upon some worthless worm, or other wretched prey, she lighted on the ground, she seemed so like the earth that was about her, that I believe you could scarce discern her from its clods; whereas other birds, that fly not half so high, nor seem any thing near so fond of the sun, do yet build their nests upon trees, the lark does as well build hers on the ground, as look like a part of it.

\* *Angulus contingentia*, the least of angles.

Thus I have known, in these last and worst times, many a hypocrite, that when he was conversant about sublimer objects, appeared, as well as he called himself, a saint ; nothing seemed so welcome to him as new light ; one might think his lips had been touched with a coal from the altar, his mouth did so sweetly show forth God's praise and sacred dispensations. In sum, take this hypocrite in his fit of devotion, and to hear him talk, you would think that if he had not already been in heaven, at least he would never leave mounting till he should get thither. But when the opportunities of advantaging his lower interests called him down to deal about his secular affairs here below, none appeared more of a piece with the earth than he ; and he seemed, in providing for his family, to be of a meaner and a lower spirit than those very men whom in discourse he was wont to undervalue, as being far more earthly than himself.

Since we know, \* \* that the best things corrupted prove the worst, it can be no disparagement to piety, to acknowledge that hypocrisy is a vice which you cannot too much condemn ; and when the pretending to religion grows to be a thing in request, many betake themselves to a form of religion, who deny the power of it ; and some, perchance, have been preferred less for their Jacob's voice than for their Esau's hands.

But, \* \* let us not, to shun one extreme, fondly run into the other, and be afraid or ashamed to profess religion, because some hypocrites did *but* profess it ! His course is ignoble and preposterous, that treads in the paths of piety, rather because they lead to preferment than to heaven ; but yet it is more excuseable to live free from scandal, for an inferior end, than not to live so at all ; and hypocrites can as little justify the profane as themselves. It may be, that all who own religion are not pious ; but it is certain that he who scorns to own it must be still less so. If scoffers at piety should succeed the pretenders to it, they cannot be said, as sometimes they would be thought, to be an innocent sort of hypocrites, that are better than they seem ; for scandal is a thing so criminal and contagious, that whosoever desires and endeavours to appear evil, is so.

To refuse to be religious, because some have but professed themselves to be so, is to injure God because he has already been injured. A skilful jeweller will not forbear giving great

rates for necklaces of true pearl, though there may be many counterfeits for one that is not so. Nor are the right pearls a whit the less cordial to those that take them, because the artificial pearls, made at Venice, consisting of mercury and glass, for all their fair show, are rather noxious than medicinal. Indeed, our knowledge that there are hypocrites, ought rather to commend piety to us, than discredit it; since as none would take the pains to counterfeit pearls, if true ones were not of value, so men would not put themselves to the constraint of personating piety, if that itself were not a noble quality. Let us then, \* \* fly as far as you please from what we detest in hypocrites; but then let us consider, what it is that we detest; which being a base, and, therefore, false pretence to religion, let us only shun such a pretence, which will be best done by becoming real professors of the thing pretended to.

*Boyle's Reflections.*

## Poetry.

[The following is a specimen of 'An amended Version of the Book of Job,' made upon the basis of the one commonly received, and exhibiting the best results of modern criticism upon that admirable poem. By printing convenient portions of it in different numbers of our Journal, we once hoped to have presented the whole of it to our readers. But the Translator has concluded to publish it in another form, and, if it exhibit throughout the ability discovered in the very considerable portion of it we have examined, it will, in our judgment, do honor not only to him, but to the University with which he is connected. If our readers will compare this chapter as it here stands with the version of it in their Bibles, they must acknowledge a most striking improvement.]

### THE THIRD CHAPTER OF JOB.

1. At length Job opened his mouth and cursed his day.
- 2 And Job exclaimed and said,
- 3 Perish the day in which I was born,  
And the night which said, 'A man child is brought forth!'
- 4 Let that day be darkness;  
Let not God regard it from above;  
Yea, let not the light shine upon it!

- 5 Let darkness and the shadow of death dishonor it ;  
 Let a cloud dwell upon it ;  
 Let the deadly heats of the day terrify it !
- 6 As for that night, let darkness seize upon it ;  
 Let it not rejoice among the days of the year ;  
 Let it not come into the number of the months !
- 7 O let that night be solitary,  
 Let there be in it no voice of joy ;
- 8 Let the sorcerers of the day curse it,  
 Who are able to raise up the Leviathan !
- 9 Let the stars of its twilight be darkened,  
 Let it long for light and have none,  
 Neither let it see the eyelids of the morning !
- 10 Because it shut not up the doors of my mother's womb,  
 And hid not trouble from mine eyes.
- 11 Why died I not at my birth ?  
 Why did I not expire when I came forth from the womb ?

## NOTES.

v. 5—'shadow of death.' By this expression nothing more than 'thick darkness' is denoted.

v. 6—'rejoice.' **חָיָה** is the future, by Apocope, from **חָיָה** 'to rejoice,' which see in Gesenius' Lexicon.

v. 7—'solitary.' Otherwise 'barren, unfruitful.' The word occurs elsewhere only in Ch. xv. 34, xxx. 3, and Is. xlix. 21.

v. 8—'Leviathan.' In all the other parts of scripture, in which the word thus rendered occurs, it denotes an animal ; most probably, the crocodile. Nearly all the ancient versions, and nearly all the modern critics, consider it as the name of an animal here. The verse refers probably to a class of persons supposed to have power to make any day fortunate or unfortunate, to control future events, and even to raise up the most terrific monsters from the deep. Balaam, whom Balak sent for to curse Israel, affords evidence of the existence of a class of persons, who were supposed to be capable of producing evil by their imprecations. Numb. xxii. 10, 11: For another explanation, see Rosenmuller's Commentary.

v. 9—'eyelids of the morning.' This is the literal version, and contains an image too beautiful to be thrown away. It is found also in Sophocles, Antig. l. 103.

Ἐφάνθης ποτ', ὦ χρυσίας  
 Ἀμείρας βλέφαρον.

Also in Milton's Lycidas,

'ere the high lawns appeared  
 Under the opening eyelids of the dawn,  
 We drove afield.'



- 12 Why did the lap receive me,  
 And why the breasts, that I might suck ?  
 13 For then should I have lain down and been quiet ;  
 I should have slept ; then had I been at rest,  
 14 With kings and counsellors of the earth,  
 The repairers of desolated places ;  
 15 Or with princes that had gold,  
 And filled their houses with silver ;  
 16 Or as an hidden untimely birth I had perished,  
 As infants which never saw the light.  
 17 There the wicked cease from troubling,  
 There the weary are at rest.  
 18 There the prisoners rest together ;  
 They hear not the voice of the oppressor.  
 19 The small and the great are there ;  
 And the servant is free from his master.  
 20 Why is light given to him that is in misery,  
 And life to the bitter in soul,  
 21 Who long for death, and it cometh not,  
 And dig for it more than for hid treasures ;  
 22 Who rejoice exceedingly,  
 Yea, exult, when they can find the grave ?  
 23 Why is light given to a man, from whom the way is hid,  
 And whom God hath hedged in ?  
 24 For my sighing cometh before I eat,  
 And my groans are poured out like water.  
 25 For that which I dreaded is come upon me ;  
 That which I greatly feared hath happened unto me.  
 26 I have no peace, nor quiet, nor respite ;  
 Misery is come upon me.

v. 12—'receive me.' The word 'prevent,' in the time of king James's translators, had a meaning nearly equivalent to that of the present version. It then meant 'to come before,' 'to anticipate,' from *prævenio*. See Ps. xxi. 4.

v. 14—'The repairers,' &c. who were great in resources, and high in public estimation. See Is. lviii. 12. lxi. 4. Ezek. xxxvi. 10. 'For themselves,' retained in the common version, is pleonastic, according to a known Hebrew idiom. See Stuart's Gram. §. 210. n. 3. Other explanations may be seen in Rosenmuller.

v. 23—'the way is hid.' The general meaning of the first part of the verse is the same as that of the second. The verse refers to one who can find no way of escape from his calamities, which are represented as surrounding him like a wall or hedge.

v. 26—The use of the preter for the present, when the verb denotes a state of being or action, is well known. See Stuart's Gram. §192.

## LIFE AND DEATH.

FROM THE NEW MONTHLY MAGAZINE.

O FEAR not thou to die !  
But rather fear to live ; for Life  
Has thousand snares thy feet to try  
By peril, pain, and strife.  
Brief is the work of Death ;  
But Life ! the spirit shrinks to see  
How full ere Heaven recalls the breath,  
The cup of woe may be.

O fear not thou to die !  
No more to suffer or to sin ;  
No snares without thy faith to try,  
No traitor heart within ;  
But fear, oh ! rather fear  
The gay, the light, the changeful scene,  
The flattering smiles that greet thee here,  
From Heaven thy heart that wean.

Fear lest in evil hour,  
Thy pure and holy hope o'ercome  
By clouds that in the horizon lower,  
Thy spirit feel that gloom,  
Which over earth and heaven  
The covering throws of fell despair,  
And deem itself the unforgiven,  
Predestined child of care.

O fear not thou to die !  
To die, and be that blessed one,  
Who, in the bright and beauteous sky,  
May feel his conflict done ;  
Who feels that never more  
The tear of grief or shame shall come,  
For thousand wanderings from that Power,  
Who loved, and called him home.

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**Review.**

ART. XI.—*The Forest Sanctuary; and other Poems.* By Mrs HEMANS. 8vo. pp. 205. London. John Murray.

THE writings of Mrs Hemans have been so justly estimated in this country, that any praise of ours can be little more than an echo of the public voice. Her poetry, so full of deep sentiment, so pure, and elevating, calls up images and emotions, like those with which we view the brilliancy of the evening star in the stillness of a summer night. It allies itself to every thing belonging to the better part of our nature. Her poems, indeed, are of unequal merit. In some of them, as the *Voice of Spring* and the *Revellers*, the conception is so imaginative, and there is such freedom of execution, that they approach nearer than almost any other poetry, to giving in words the very forms of thought and imagination. The imperfection of language, the embarrassments of versification, all that is material and mechanical disappears; and the vision floats before us ‘an aery stream.’ There is a correspondence of all the parts, contributing to a common effect; the flow and expression of the language is in accordance with the thought and sentiment; and the right tone of feeling, true to nature and virtue, is heard throughout, without failure or exaggeration. With this unbroken unity of character, her finer poems ‘discourse most eloquent music.’ The charm is found equally in others, very different from the two just mentioned. It appears, for instance, in the verses on a dead infant, suggested by one of Chantrey’s statues, beginning, ‘Thou sleepest; but when wilt thou wake, fair child?’ The marble of Chantrey can hardly have more of calm, monumental, melancholy beauty than these lines. It appears again in the dreamy and shadowy flow of images through her *Elysium*, over which is diffused so much truth and tenderness of feeling; in the rapid and strong conception, and lofty sentiment of her *Pilgrim Fathers*; in the solemn and gloomy grandeur of her *Treasures of the Deep*; in her magnificent reply to the question, *Where slumber England’s dead?* and in the agony and triumph of moral energy in her *Gertrude*. The subject of these last verses might have seemed too horrible for poetry; but with the commanding power of

true genius, and the strong sympathy of high feeling, she has brought to view all its moral sublimity; throwing a pall over what is hideous in physical suffering. But besides the poems entitled to be placed in the same class with those which have been named, there are others written with far less display of genius, but pleasing, correct, in good taste, elegant, or animated. These would have entitled their author to a distinguished rank among living poets. Those of a higher order, and there are many such, are permanent accessions to the literature of the world. They have increased the means of human refinement and virtue.

In estimating the value of poetry, and the same is true of eloquence, the highest excellencies have not always been properly regarded. On the contrary, qualities opposite to them give to many a certain kind of pleasure, and have been objects of admiration. The highest excellencies of the poet, or of the eloquent writer, are truth, in a very extensive sense of the term, and moral beauty and sublimity. In other words, that poetry or eloquence is most excellent, which is most adapted to give pleasure to him, who apprehends and feels most justly as a moral and intellectual being. To this end, it must discover truth of perception, showing a just and full apprehension of the nature and relations of things. It must be characterized by truth of imagination. The ideal forms which it presents, as images of real existences, must be only nature fully developed, and freed from all foreign and incongruous modifications; and the boldest combinations of qualities which it creates, must be possible and consistent. It must have truth of sentiment; expressing throughout a conformity of the judgment and taste of the writer, to the laws of the moral universe in their numberless bearings. It must display truth of feeling, a pervading mind, vividly and delicately sensible to the real character of the objects with which it is conversant; and with powers and affections so controlled and self-balanced, as to be affected neither in a different mode from what it ought to be, nor too much, nor too little. As regards truth of expression, it requires a full knowledge and mastery of language, an acquaintance with the true meaning of words, and with the various associations which throw on them a reflected coloring; a command of imagery, and of the other modes of speech in which feeling and emotion express themselves; and, in general, a control of all the means with which language furnishes us, of



directly or indirectly communicating to the minds of others the very thoughts and affections of our own. When resolved into their elements, perfect poetry and perfect eloquence are only perfect truth, perceived and felt in all its relations. Their object is to make known to us in its real nature and power what exists, or what it is possible may exist. Fictions, images, figures, the boldest and most imaginative, are, in their proper use, but means of expressing what is essentially true, in a manner more delightful or impressive, that is, in a manner better corresponding to its actual character. They are beautiful hieroglyphics, teaching wisdom and virtue.

Truth in the abstract, as we are now considering it, is violated by exaggerated statements and descriptions; by extravagant expressions of feeling or passion; by exhibiting fictitious characters and combinations of qualities, such as do not exist, and such as it is impossible should exist; by giving a deceptive aspect and coloring to moral feelings, dispositions, and habits, and thus disguising what is evil and good; by presenting a partial and erroneous view of a subject accommodated to some particular purpose; by the expression, direct or indirect, of a false taste, an unsound judgment, or perverted affections; and, in a few words, by every thing which discovers a vicious, a narrow, a prejudiced, or an ignorant mind.

But supposing one to think, to feel, and to express himself with truth; supposing him to be thus far gifted as a poet; what are the most noble and affecting objects with which his mind can be conversant, and which he can make the subjects of his art? They are those of a moral nature; the beautiful and the sublime in the moral world. All merely physical deformity is inoffensive, compared with moral deformity. All merely physical beauty is faint, compared with moral beauty. Moral nature is the most interesting object of contemplation; and the most delightful is moral goodness, in all its inexhaustible variety of exhibition, from the laughing smile of innocent childhood, up to the stern resolve of him 'by neither number nor example, wrought to swerve from truth;' or manifested in its highest and most solemn display, as the life, light, and blessing of the universe. The stronger perception and feeling we have of loveliness or its awfulness, the nearer we have approached its the perfection of our nature. We see all the forms of beauty, attracted toward it, connected with it, or melting into it, as their perfect display. All that is permanently pleasing or ennobling consists in, or is associated with, moral good-

ness; all that is permanently odious and degrading consists in, or is connected with, moral evil. It is to moral associations, as is well known to all who have studied the principles of taste, that the natural world owes its greatest charms. It has power over us, principally as a collection of symbols and emblems representing moral qualities, or suggesting them to the imagination. The modes of moral beauty and sublimity, of what is agreeable, excellent, or ennobling, are numberless; and may be brought before us in many ways. The spirit which has power to touch the heart, may breathe in a song of tenderness and disinterested affection, or be heard in the clarion voice, of power 'to cheer in the mid battle;' it may gather round the grave the sorrows, recollections, and hopes of an immortal being; it may give energy to language to lift the soul to its God; it may utter the earnest tones of persuasion; it may communicate an irresistible force to reasoning; it may speak in strong indignation; it may pour moral life through a tale of fiction, and it may give a sublime interest to what without it would be only painful, the description of human suffering and misery. In this its power is conspicuously shown. Scenes of suffering become fit subjects for poetry or fiction, principally, because they afford an opportunity for the exhibition of high and uncommon virtues. The delight with which we contemplate these virtues, and our sympathy with them, counteract and control the pain, which alone might be otherwise felt from our sympathy with the sufferings described.

In the drama, in fictitious narrative, or whenever the poet brings before us imaginary characters, moral truth and beauty consist in representing them with such qualities as are congruous to each other, and may exist together; and in exhibiting these qualities, such as they are, accompanied with their proper effects. The writer must present no deceptive portraiture of our moral nature. He must show what is good as good, and what is evil as evil. The proper purpose of his imaginary world and the beings of his creation, is to give a connected, complete, distinct, and striking view of characters, qualities, actions, and their consequences, which in the real world, we see only in an imperfect state, partially and by glimpses, implicated in many accidental connexions, and operating obscurely through a course of years. If he accomplish this purpose, his pictures are true to nature; they embody the results of human observation and experience,

and they correspond, therefore, to the lessons of wisdom and virtue.

Thus then, to use the terms in their most extensive sense, the just conception and true expression of moral goodness, constitute the supreme excellence of poetry ; and unless it possess this excellence in some degree or other, poetry is of little worth. The strain which is heard must be in accordance with the harmony of the universe, with the music of its unseen spheres ; or it will be only discord to him, who has so raised himself, that his ears are open to that solemn sound. There can be nothing beautiful which is opposite in its nature to the highest beauty ; but many inferior things may partake of its reflected lustre, or have an according beauty of their own. The shells and shining pebbles on the seashore, which, as Cicero tells us, Scipio and Lælius stooped to pick up, with the feelings of boyhood returning upon them, *incredibiliter reputescere soliti*, may please us with their fine forms and colors, and awaken a train of touching thoughts and recollections, even while the unbounded ocean spreads before us, a visible emblem of infinity, brilliant with a flood of light, and rolling, with ceaseless sound, its eternal and evervarying waves. Moral excellence, though the highest, is not the only source of refined and innocent gratification in the world of the imagination any more than in the real world. Unfortunately too, in correspondence with what we find in the real world, the pleasure which poetry affords, may arise from the gratification of depraved passions, and a corrupt taste. It may be admired for qualities the very opposites of those which constitute its preeminent worth. It may be made to minister to evil, as well as good ; and its services, in the one case, as in the other, will have their reward. The taste of a man is formed upon his character, or rather it is only an expression of his character. Individuals will be gratified by the same objects presented to their imagination, as gratify their inclinations and appetites in real life, and with the expression of those emotions and passions which they are accustomed to indulge. The profligate will be pleased with what is licentious ; the illtempered man, with virulent sarcasm ; the unprincipled, with the levity that regards nothing as serious ; the irreligious man, with profaneness ; the disappointed and envious, with the bitter language of discontent and misanthropy ; and thus, in these and in other instances, gross faults may form with certain readers the chief recommendation



of a work. They have sometimes contributed much to the temporary popularity of writings.

The skill of the artist, likewise, may be shown, when the subject about which it is employed is offensive ; and the perception of the skill of the artist constitutes one of the principal sources of the pleasure afforded by a work of art. The display of intellectual power, of the mastery of mind, is, intrinsically, a source of elevating and grateful feelings. We sympathize with the energy which we perceive in action. But the highest gratification from this source can be afforded, only when the faculties of the mind are employed about subjects worthy of the intellectual and moral nature of man. He who has no taste for the highest beauty, can have but an imperfect perception even of its inferior modes ; and must therefore want the power of giving their just expression. He who does not sympathize strongly with what is most excellent or lovely, and consequently what is most delightful, in character, can have but little skill in portraying it. His powers, however great, must be limited to a narrow circle. He cannot represent to us the finer and nobler forms of man's nature, though he may give a striking picture of it as disfigured and imperfect, and distorted by the violence of passion. Moral goodness admits of an indefinite variety of modifications and degrees, according to the intellectual power of the mind in which it resides. As we advance in improvement, new views of it present themselves ; we perceive more clearly its extent and relations ; our judgment is more correct, our moral sensibility becomes more delicate, the disguise which had concealed passions and failings, and perhaps made them appear as virtues, drops off ; the incongruities of character pass away ; we are acting in a higher sphere, and our hopes, affections, tastes, and motives are changed. The perfect exercise of moral goodness supposes the exercise of the highest intellect. It cannot be conceived of by a mind of a much lower order. It cannot, therefore, be depicted by such a mind. Wherever, then, it is beautifully or strikingly exhibited in thought or action, there the finest and rarest powers of intellect are displayed. The passages which touch us deeply by their moral beauty or sublimity stand out from the common mass of literature. A single trait of this kind is of more value than many volumes, which still maintain their place upon our shelves. How few readers are there of Corneille's *Horace*, who remember a single passage of that play, except



the burst of moral grandeur in the famous 'Qu' il mourut'? The whole sixty plays of Beaumont and Fletcher would be dearly purchased by the loss of Milton's *Comus*. The story of La Roche is worth half the volumes of English periodical papers; and who would part with the lovely vision of Grace Nugent, to save from destruction all the novels written before the age of Miss Edgeworth.

The difficulty of attaining to any high degree of moral beauty or sublimity, in works of imagination or eloquence, and the rare genius which it requires, may appear from the unsuccessful attempts which have been made. There is a crowd of writers, who, with the best intentions, have failed from incorrectness of judgment and moral taste, from the imperfection and narrowness of their views, from their coldness, their want of imagination, or from some inability to communicate to others what they themselves perceived and felt. In those works of eloquence which are directly addressed to men as immortal beings, in the sermons of Christian preachers, we might expect some near approach to that most excellent quality of writing which has been described. But one may read many volumes of English sermons, composed by writers of no mean talents, without finding a single passage which thrills the heart, or has any inspiring power. In fiction it has been said, that the exhibition of a perfect character is uninteresting and unnatural. But the perfection of our nature, is in no proper sense of the word unnatural;—*est autem virtus nihil aliud quam in se perfecta, et ad summum perducta natura*;—and if the attempts to exhibit the most pleasing, and the most admirable qualities, as embodied in an individual, have been uninteresting; it is not because they have been executed, but because they have failed. The failure, indeed, has often been striking. There are religious novels, for instance, in which the individual intended as an example of Christian excellence, is represented as narrow-minded, with erroneous views of religion and duty, and somewhat ostentatious, dogmatical, and censorious. Richardson was not a writer of ordinary powers; and in his *Sir Charles Grandison* he has endeavoured to give us in the best manner, his finest conceptions of moral excellence. There is much to admire and to be pleased with. But the virtues of Sir Charles are those which flow from unvaried prosperity, not the highest, nor the most difficult, nor the most interesting. He is so lauded and adored, that the reader grows

weary and almost splenetic with his praises ; and when we have laid aside the volumes, the author's *beau ideal* of moral beauty leaves scarcely any other image in the mind, except that of a very rich, very fortunate, well principled, well intentioned, well behaved, and rather formal gentleman, who, we fear, will be made a little self-conceited by the admiration of all about him. That genius and elevation of soul which might enable one to portray a character morally perfect, to bring down from heaven *expletam et perfectam formam honestatis*, is perhaps as little likely to be found as such a character itself ; and if the perfection of man's nature were really presented to our minds, it would probably be very different from all ordinary conceptions of it ; far more sublime as well as more lovely. To use again the language of Cicero, whom we have been led to quote so often, because he expresses the truest and noblest sentiments with the most splendid and glowing eloquence, it would appear *quiddam amplum atque magnificum, omnia humana non tolerabilia solum, sed etiam levia ducens, altum quiddam et excelsum, nihil timens, nemini cedens, semper invictum* ; ' something grand and magnificent, regarding all the accidents of life as not only tolerable but of light concern, something high and exalted, fearing nothing, yielding to no one, always unconquered.'

The characters presented to us by poetry and fiction excite our interest in them, and give us direct pleasure in their contemplation, from the same qualities of mind and heart, as individuals in real life. The just exhibition of vicious character, may afford us pleasure, but it is a pleasure of a different kind, inferior in its nature. But it is not by the full exhibition of particular characters, alone, that poetry is adapted to delight, but by every thing which accords with our moral and intellectual nature as it unfolds itself in its progress toward unlimited improvement. But few poets, however, have felt that in this consisted the excellence and the power of their art.

Moral beauty being the highest beauty, it follows that a correct and refined moral taste is the most important constituent of a correct and refined taste in literature. Literary taste, without it, must be essentially defective and incorrect. As the expression of moral goodness in some form or another, constitutes a principal charm in almost every work of art, adapted to afford much gratification to a mind of large views and just sentiments, he, who has not a correct perception and strong feeling of its

excellence, is disqualified to judge of poetry or eloquence. He is deficient in the sense most requisite. For him to attempt it is something, as if a blind man were to undertake to judge of the beauty of the visible world.

Most readers will probably have anticipated the remark which we are about to make, that the works of Mrs Hemans are eminently distinguished by moral beauty, and the noble expression of high sentiments. Images of what is lovely, affecting, and glorious in human character are reflected from her mind as from an unsullied mirror. Of this her last volume affords some of the most striking examples. It is the praise of this lady, that her literary course has been one of continual improvement. With the exception, perhaps, of her tragedies, she has, heretofore, given to the world no long poem of equal power with her *Forest Sanctuary*. The argument of this poem is thus stated.

'The following poem is intended to describe the mental conflicts, as well as outward sufferings, of a Spaniard, who, flying from the religious persecutions of his own country in the sixteenth century, takes refuge with his child in a North American forest. The story is supposed to be related by himself amidst the wilderness which has afforded him an asylum.'

It commences with some verses in which domestic scenes and affections are called up in all their tenderness and beauty, and with all their power to touch the heart of an exile.

The voices of my home!—I hear them still!  
They have been with me through the dreamy night—  
The blessed household voices, wont to fill  
My heart's clear depths with unalloy'd delight!  
I hear them still, unchang'd:—though some from earth  
Are music parted, and the tones of mirth—  
Wild, silvery tones, that rang through days more bright!  
Have died in others,—yet to me they come,  
Singing of boyhood back—the voices of my home!

They call me through this hush of woods, reposing  
In the grey stillness of the summer morn,  
They wander by when heavy flowers are closing,  
And thoughts grow deep, and winds and stars are born;  
Ev'n as a fount's remember'd gushings burst  
On the parch'd traveller in his hour of thirst,  
E'en thus they haunt me with sweet sounds, till worn

By quenchless longings, to my soul I say—  
 O! for the dove's swift wings, that I might flee away,  
 And find mine ark!—yet whither?—I must bear  
 A yearning heart within me to the grave. pp. 3, 4.

After some other fine stanzas, expressing his recollections and feelings, the wanderer relates the circumstances that had led him to a knowledge of true religion, on account of the profession of which he had been obliged to fly his native country, and take refuge in the wilderness. He tells of his return, in his youth, from a foreign land on the morning of the day when an Auto da Fe was to be celebrated.

——— Clear, yet lone,  
 In the rich autumn light the vineyards lay,  
 And from the fields the peasant's voice was gone;  
 And the red grapes untrodden strew'd the ground,  
 And the free flocks untended roam'd around:  
 Where was the pastor?—where the pipe's wild tone?  
 Music and mirth were hush'd the hills among,  
 While to the city's gates each hamlet pour'd its throng.

Silence upon the mountains!—But within  
 The city's gates a rush—a press—a swell  
 Of multitudes their torrent way to win;  
 And heavy boomings of a dull deep bell,  
 A dead pause following each—like that which parts  
 The dash of billows, holding breathless hearts  
 Fast in the hush of fear—knell after knell;  
 And sounds of thickening steps, like thunder-rain,  
 That plashes on the roof of some vast echoing fane!

What pageant's hour approach'd?—The sullen gate  
 Of a strong ancient prison-house was thrown  
 Back to the day. pp. 9, 10.

He gazes on the sad procession which comes forth, till he perceives among them 'his heart's best friend,' Alvar, the friend of his boyhood, by whose side he had stood in battle, the preserver of his life,—accompanied by his two sisters. The characters of Alvar and his two sisters, 'queenlike Theresa, radiant Inez,' are admirably described. Theresa, the eldest, is represented as meeting her sufferings with an unbroken mind.

For the soft gloom whose shadow still had hung  
 On her fair brow, beneath its garlands worn,



Was fled ; and fire, like prophecy's, had sprung  
Clear to her kindled eye.

\* \* \* \*

And yet, alas ! to see the strength which clings  
Round woman in such hours !—a mournful sight,  
Though lovely !—an o'erflowing of the springs,  
The full springs of affection, deep as bright !  
And she, because her life is ever twin'd  
With other lives, and by no stormy wind  
May thence be shaken, and because the light  
Of tenderness is round her, and her eye  
Doth weep such passionate tears—therefore she thus can die.  
p. 21.

Theresa is followed by Inez, whose strength is prostrated by the horrors with which she is surrounded. The memory of her brother's friend, brings back the image of her former loveliness and gaiety, and a scene of calm and deep beauty in which he had once beheld her.

And she to die !—she lov'd the laughing earth  
With such deep joy in its fresh leaves and flowers !  
—Was not her smile even as the sudden birth  
Of a young rainbow, colouring vernal showers ?  
Yes ! but to meet her fawn-like step, to hear  
The gushes of wild song, so silvery clear,  
Which, oft unconsciously, in happier hours  
Flow'd from her lips, was to forget the sway  
Of Time and Death below,—blight, shadow, dull decay !  
Could this change be ?—the hour, the scene, where last  
I saw that form, came floating o'er my mind :  
—A golden vintage-eve ;—the heats were pass'd,  
And, in the freshness of the fanning wind,  
Her father sat, where gleam'd the first faint star  
Through the lime-boughs ; and with her light guitar,  
She, on the greensward at his feet reclin'd,  
In his calm face laugh'd up ; some shepherd-lay  
Singing, as childhood sings on the lone hills at play. p. 24.

Alvar, Theresa, and Inez are bound to the stake. But the lover of Inez appears. He forces his way through the crowds on horseback, rushes to her, dashing off those who came to part them, and clasps her to his heart. He implores her to renounce her heresy and return to life.

She looked up wildly ; there were anxious eyes  
Waiting that look—sad eyes of troubled thought,  
Alvar's, Theresa's !

The struggle is too much, the hues of death come over her,  
and her lover feels

——the heart grow still,  
Which with its weight of agony had lain  
Breaking on his.

The interest of the scene is now concentrated on Alvar and  
Theresa ;

I saw the doubt, the anguish, the dismay,  
Melt from my Alvar's glorious mien away,  
And peace was there—the calmness of the just !  
And, bending down the slumberer's brow to kiss,  
"Thy rest is won," he said ;—"sweet sister ! praise for this !"

I started as from sleep ;—yes ! he had spoken—  
A breeze had troubled memory's hidden source !  
At once the torpor of my soul was broken—  
Thought, feeling, passion, woke in tenfold force.  
—There are soft breathings in the southern wind,  
That so your ice-chains, O ye streams ! unbind,  
And free the foaming swiftness of your course !  
—I burst from those that held me back, and fell  
Ev'n on his neck, and cried—"Friend, brother ! fare thee well !"

Did *he* not say "Farewell ?"—Alas ! no breath  
Came to mine ear. Hoarse murmurs from the throng  
Told that the mysteries in the face of death  
Had from their eager sight been veil'd too long.  
And we were parted as the surge might part  
Those that would die together, true of heart.  
—*His* hour was come—but in mine anguish strong,  
Like a fierce swimmer through the midnight sea,  
Blindly I rushed away from that which was to be.

Away—away I rush'd ;—but swift and high  
The arrowy pillars of the firelight grew,  
Till the transparent darkness of the sky\*  
Flush'd to a blood-red mantle in their hue ;  
And, phantom-like, the kindling city seem'd  
To spread, float, wave, as on the wind they stream'd,  
With their wild splendour chasing me !—I knew  
The death-work was begun—I veil'd mine eyes,  
Yet stopp'd in spell-bound fear to catch the victims' cries.

What heard I then ?—a ringing shriek of pain,  
Such as for ever haunts the tortured ear ?  
—I heard a sweet and solemn breathing strain

\* [The final scene of an Auto da Fe was sometimes from the length of  
the preceding ceremonies delayed till midnight.]

Piercing the flames, untremulous and clear!  
—The rich, triumphal tones!—I knew them well,  
As they came floating with a breezy swell!  
Man's voice was there—a clarion voice to cheer  
In the mid-battle—ay, to turn the flying—  
Woman's—that might have sung of Heaven beside the dying!

It was a fearful, yet a glorious thing,  
To hear that hymn of martyrdom, and know  
That its glad stream of melody could spring  
Up from th' unsounded gulf of human woe!  
Alvar! Theresa!—what is deep? what strong?  
—God's breath within the soul!—It fill'd that song  
From your victorious voices!—but the glow  
On the hot air and lurid skies increas'd—  
—Faint grew the sounds—more faint—I listen'd—they had  
ceas'd!

pp. 36—38.

These are glorious verses. They are lines which might give strength to a martyr before leaving his prisonhouse for the stake. We listen to a voice such as poetry has uttered but now and then in the lapse of ages, speaking worthily of the noblest energies and virtues of man.

To pass from this description without violence to the tone of feeling excited, required the finest genius and the truest sensibility. It is done with perfect success. The following stanzas immediately succeed those last quoted.

And thou indeed hadst perish'd, my soul's friend !  
I might form other ties—but thou alone  
Couldst with a glance the veil of dimness rend,  
By other years o'er boyhood's memory thrown !  
Others might aid me onward :—Thou and I  
Had mingled the fresh thoughts that early die,  
Once flowering—never more !—And thou wert gone !  
Who could give back my youth, my spirit free,  
Or be in aught again what thou hadst been to me ?

And yet I wept thee not, thou true and brave !  
I could not weep !—there gathered round thy name  
Too deep a passion !—*thou* denied a grave !  
*Thou*, with a blight flung on thy soldier's fame !  
Had not I known thy heart from childhood's time ?  
Thy heart of hearts ?—and couldst thou die for crime ?  
—No ! had all earth decreed that death of shame,  
I would have set, against all earth's decree,  
Th' inalienable trust of my firm soul in thee !

p. 39.

The friend of Alvar, the narrator of his own tale, flies 'to seek a refuge from man's face,' and enters in the night a 'mighty minster.' The morning dawns and the dim light falls on an altar piece, representing our Saviour delivering St Peter from the waves. This ideal picture is described with consummate power, and an image of Christ is presented, which, to our minds, is unrivalled in painting or poetry.

And soft, and sad, that colouring gleam was thrown,  
Where, pale, a pictur'd form above the altar shone.

*Thy* form, thou Son of God!—a wrathful deep,  
With foam, and cloud, and tempest, round thee spread,  
And such a weight of night!—a night, when sleep  
From the fierce rocking of the billows fled.  
A bark shew'd dim beyond thee, with its mast  
Bow'd, and its rent sail shivering to the blast;  
But, like a spirit in thy gliding tread,  
Thou, as o'er glass, didst walk that stormy sea  
Through rushing winds, which left a silent path for thee—

So still thy white robes fell!—no breath of air  
Within their long and slumberous folds had sway!  
So still the waves of parted, shadowy hair  
From thy clear brow flow'd droopingly away!  
Dark were the Heavens above thee, Saviour!—dark  
The gulfs, Deliverer! round the straining bark!  
But thou!—o'er all thine aspect and array  
Was pour'd one stream of pale, broad, silvery light—  
—Thou wert the single star of that all-shrouding night!

Aid for one sinking!—Thy lone brightness gleam'd  
On his wild face, just lifted o'er the wave,  
With its worn, fearful, *human* look that seem'd  
To cry through surge and blast—"I perish—save!"—  
Not to the winds—not vainly!—thou wert nigh,  
Thy hand was stretched to fainting agony,  
Even in the portals of the unquiet grave!  
O thou that art the life! and yet didst bear  
Too much of mortal woe to turn from mortal prayer!

But was it not a thing to rise on death,  
With its remember'd light, that face of thine,  
Redeemer! dimm'd by this world's misty breath,  
Yet mournfully, mysteriously divine?  
—Oh! that calm, sorrowful, prophetic eye,  
With its dark depths of grief, love, majesty!  
And the pale glory of the brow!—a shrine



Where Power sat veil'd, yet shedding softly round  
What told that *thou* couldst be but for a time uncrown'd!

And more than all, the Heaven of that sad smile!  
The lip of mercy, our immortal trust!  
Did not that look, that very look, erewhile,  
Pour its o'ershadow'd beauty on the dust?  
Wert thou not such when earth's dark cloud hung o'er thee?  
—Surely thou wert!—my heart grew hush'd before thee,  
Sinking with all its passions, as the gust  
Sank at thy voice, along its billowy way:—  
—What had I there to do, but kneel, and weep, and pray?  
pp. 43—46.

The passages which we have quoted are abundantly sufficient to show the very high character of the poem before us. We will add but one more, a part of the prayer, which the doubting Catholic offers up to Christ. It would be difficult to find a more forcible argument against persecution.

Amidst the stillness rose my spirit's cry  
Amidst the dead—"By that full cup of woe,  
Press'd from the fruitage of mortality,  
Saviour! for thee—give light! that I may know  
If by *thy* will, in thine all-healing name,  
Men cast down human hearts to blighting shame,  
And early death—and say, if this be so,  
Where then is mercy?—whither shall we flee,  
So unallied to hope, save by our hold on thee?

"But didst thou not, the deep sea brightly treading,  
Lift from despair that struggler with the wave?  
And wert thou not, sad tears, yet awful, shedding,  
Beheld, a weeper at a mortal's grave?  
And is this weight of anguish, which they bind  
On life, this searing to the quick of mind,  
That but to God its own free path would crave,  
This crushing out of hope, and love, and youth,  
*Thy* will indeed?—Give light! that I may know the truth!  
pp. 46, 47.

The poem is divided into two parts, and the preceding extracts have been taken from the first alone. They are given but as specimens of a work of which every page has beauties of its own. There is, at the same time, in this, as in Mrs Heman's smaller poems, an unbroken harmony of character, and unity of effect, which add greatly to its impression on the

mind. It is not a collection of fragments of fine poetry, it is a beautiful whole.

'The Forest Sanctuary' fills about half the volume before us. The remainder is composed of shorter pieces, many of which had previously appeared in the *New Monthly Magazine*. A considerable proportion of them, however, will, we believe, be new to most of our readers; others, and those, perhaps, the most rich in the peculiar characteristics of her poetry, have been spread by our newspapers throughout the country. It is a fact highly creditable to the taste of our community, and, in particular, to the taste of the conductors of our public journals.

The volume of Mrs Hemans' Poems, for which proposals were issued a few months since, will now shortly be published. In typographical beauty and correctness it will in some degree correspond to the contents of the volume, and answer, it is hoped, to the just expectations of the subscribers. The difficulty of accomplishing these objects has been the principal cause of delay in its appearance. Immediately upon its publication, the *Forest Sanctuary* with the accompanying poems, will be put to the press, and printed uniformly with it. It should be understood that any publications of Mrs Hemans' works by the editor of these two volumes will be for the benefit of the author.

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ART. XII.—*Observations on the Growth of the Mind.* By  
SAMPSON REED. Boston, Cummings, Hilliard and Co.  
1826. pp. 44.

It is impossible to read this pamphlet without perceiving it to be the production of a cultivated and pure mind. There is throughout a high tone of moral and religious feeling, amounting almost to enthusiasm, which we like. Even when we cannot entirely go along with it, or fully understand it, we like it. It is refreshing to a mind, wearied out by intercourse with a world like this, to find that we can dream at least of a better state of things. Phrases and allusions are frequently occurring, which remind us, that these *Observations* are from a receiver of the New Jerusalem doctrines. They are not, however, so much obscured by the mysticism common to the writers of this school, but that some of them may be easily understood by the uninitiated. We give the opening paragraph as a sufficiently favorable specimen of the author's style.

Nothing is a more common subject of remark than the changed condition of the world. There is a more extensive intercourse of thought, and a more powerful action of mind upon mind than formerly. The good and the wise of all nations are brought nearer together, and begin to exert a power, which, though yet feeble as infancy, is felt throughout the globe. Public opinion, that helm which directs the progress of events by which the world is guided to its ultimate destination, has received a new direction. The mind has attained an upward and onward look, and is shaking off the errors and prejudices of the past. The gothic structure of the feudal ages, the ornament of the desert, has been exposed to the light of heaven; and continues to be gazed at for its ugliness, as it ceases to be admired for its antiquity. The world is deriving vigour, not from that which is gone by, but from that which is coming; not from the unhealthy moisture of the evening, but from the nameless influences of the morning. The loud call on the past to instruct us, as it falls on the rock of ages, comes back in echo from the future. Both mankind, and the laws and principles by which they are governed, seem about to be redeemed from slavery. The moral and intellectual character of man has undergone, and is undergoing a change; and as this is effected, it must change the aspect of all things, as when the position-point is altered from which a landscape is viewed. We appear to be approaching an age which will be the silent pause of merely physical force before the powers of the mind; the timid, subdued, awed condition of the brute, gazing on the erect and godlike form of man.

pp. 3, 4.

It is not Mr Reed's intention to speak of the progress, which the mind has already made, but of the means by which this progress may be promoted; 'beginning with its powers of acquiring and retaining truth, to trace summarily that development which is required, in order to render it truly useful and happy.' He contends, that truth is not retained without some continued exertion of the same power by which it is acquired; that the memory is cultivated by a proper development of the affections; that we must love what we would remember. He then speaks of the relation which memory bears to time and eternity; but here it is, that plunging into a subject beyond all human power, either of comprehension or conception, he is lost for a time in a darkness that may be felt. Take the following sentence for example, and will any say, it imparts the faintest glimmering of light to the understanding?

‘ But when the soul has entered on its *eternal* state, there is reason to believe that the past and the future will be swallowed up in the present ; that memory and anticipation will be lost in consciousness ; that every thing of the past will be comprehended in the present, without any reference to time, and every thing of the future will exist in the divine effort of progression.’ p. 8.

We do not propose to follow this writer in his speculations on *time* and *eternity*. When, however, he says of memory, that it ‘ has in reality nothing to do with time,’ he bewilders his readers with a seeming paradox, by making memory to signify something very different from what is commonly understood by that term. Let it be, that memory is not, as it used to be considered, a distinct power or faculty of the mind ; let it be, that remembrance is merely a state of the mind ; still it is a complex state of the mind ; a perception of the past, felt as a perception of the past. Separate from it, therefore, this relation to time, this reference to the past, this notion of antecedence, and it ceases to be memory. It becomes consciousness or simple perception. Mr Reed defines memory as being ‘ the effect of learning ;’ it seems to us, however, that the effect of learning is not memory, but information, improvement. It seems to us, it would be much more correct to say, that learning is the effect of memory, than that memory is the effect of learning. We believe, ‘ the Baron’ speaks of an *internal memory*, in which all that ever comes into the mind is stored up, so that nothing is, strictly speaking, forgotten. But even this memory, so far as it is memory, certainly implies the relation of antecedence ; and of course of time, in the common acceptation of that term. At any rate, we object strongly to the use of common words in new acceptations. If men have new ideas to communicate, let them coin new words for the purpose, but not use old words in new acceptations. This practice will only have the effect to mislead, by conveying different ideas from those intended, or else make the merest truisms sound like startling paradoxes.

There is force and beauty in the following train of thought, though it proceeds on a mistaken idea of what constitutes a miracle, and is marred by occasional touches of mysticism. Here, indeed, we ought to remark, that besides the influence of his system, there appears to have been an original defect in this writer’s mind, in regard to the clearness and distinctness of his apprehensions ; and had it not been for this original defect in



his mind, we may be permitted to conjecture, that he and his system would never have come together.

‘It is natural for the mature mind to ask the cause of things. It is unsatisfied when it does not find one, and can hardly exclude the thought of that Being, from whom all things exist. When therefore we have gone beyond the circle of youthful knowledge, and found a phenomenon in nature, which in its insulated state fills us with the admiration of God; let us beware how we quench this feeling. Let us rather transfer something of this admiration to those phenomena of the same class, which have not hitherto directed our minds beyond the fact of their actual existence. As the mind extends the boundaries of its knowledge, let a holy reference to God descend into its youthful treasures. That light which in the distance seemed to be a miraculous blaze, as it falls on our own native hills may still seem divine, but will not surprise us; and a sense of the constant presence of God will be happily blended with the most perfect freedom.

‘Till the time of Newton, the motion of the heavenly bodies was in the strictest sense a miracle. It was an event which stood alone, and was probably regarded with peculiar reference to the Divine Being. The feeling of worship with which they had previously been regarded, had subsided into a feeling of wonder; till at length they were received into the family of our most familiar associations. There is one step further. It is to regard gravitation wherever it may be found, as an effect of the constant agency of the Divine Being, and from a consciousness of his presence and co-operation in every step we take, literally “to walk humbly with our God.” It is agreeable to the laws of moral and intellectual progression, that all phenomena, whether of matter or mind, should become gradually classified; till at length all things, wherever they are found; all events, whether of history or experience, of mind or matter; shall at once conspire to form one stupendous miracle, and cease to be such. They will form a miracle, in that they are seen to depend constantly and equally on the power of the Lord; and they will cease to be a miracle, in that the power which pervades them, is so constant, so uniform and so mild in its operation, that it produces nothing of fear, nothing of surprise. From whatever point we contemplate the scene, we feel that we are still in our Father’s house; go where we will, the paternal roof, the broad canopy of heaven is extended over us.’ pp. 14, 15.

In ‘that developement which the nature of the mind requires,’ our author gives the first place to the natural sciences; those

which relate to the animal, vegetable, and mineral kingdoms. He speaks in glowing terms of the effect, which the study of nature is likely to have on the growth of the intellectual and moral faculties.

‘The care of God provides for the flower of the field, a place wherein it may grow, regale with its fragrance, and delight with its beauty. Is his providence less active over those, to whom this flower offers its incense? No. The soil which produces the vine in its most healthy luxuriance, is not better adapted to the end, than the world we inhabit to draw forth the latent energies of the soul, and fill them with life and vigour. As well might the eye see without light, or the ear hear without sound; as the human mind be healthy and athletic, without descending into the natural world, and breathing the mountain air. Is there aught in eloquence, which warms the heart? She draws her fire from natural imagery. Is there aught in poetry to enliven the imagination? There is the secret of all her power. Is there aught in science to add strength and dignity to the human mind? The natural world is only the body, of which she is the soul. In books, science is presented to the eye of the pupil, as it were in a dried and preserved state; the time may come when the instructor will take him by the hand, and lead him by the running streams, and teach him all the principles of science as she comes from her Maker, as he would smell the fragrance of the rose without gathering it.’ p. 20.

Poetry and music arise from the proper study of the works of God; and deserve, as this writer thinks, a careful cultivation, with a particular reference to their true nature and objects, which he undertakes to explain. His remarks under this head are strongly tinged by his religious peculiarities; but there is a redeeming power in the fine vein of moral feeling pervading them. The objection just stated is not felt so much in reading the following striking passage.

‘The state of poetry has always indicated the state of science and religion. The Gods are hardly missed more, when removed from the temples of the ancients, than they are when taken from their poetry; or than theory is when taken from their philosophy. Fiction ceases to be pleasing when it ceases to gain credence; and what they admired in itself, commands much of its admiration now, as a relic of antiquity. The painting which in a darkened room only impressed us with the reality, as the sun rises upon it discovers the marks of the pencil; and that shade of the mind can never again return, which gave to ancient poetry its vividness and its power. Of this we may be sensible, by only

considering how entirely powerless it would be, if poetry in all respects similar were produced at the present day. A man's religious sentiments, and his knowledge of the sciences, are so entirely interwoven with all his associations ; they shed such light throughout every region of the mind ; that nothing can please which is directly opposed to them—and though the forms which poetry may offer, may sometimes be presented, where this light begins to sink into obscurity ; they should serve, like the sky and the clouds, as a relief to the eye, and not like some unnatural body protruding on the horizon, disturb the quiet they are intended to produce. When there shall be a religion which shall see God in every thing, and at all times ; and the natural sciences not less than nature itself, shall be regarded in connexion with Him—the fire of poetry will begin to be kindled in its immortal part, and will burn without consuming. The inspiration so often feigned, will become real ; and the mind of the poet will feel the spark which passes from God to nature.' pp. 23, 24.

But Mr Reed does not leave the mind to the influence of natural objects, and the sciences and arts which result from a study of nature, alone. He calls in another power, 'the power of the Word of God.' He maintains, that it is not a mere metaphor, but 'a plain and simple fact, that the Spirit of God is as necessary to the developement of the mind, as the power of the natural sun to the growth of vegetables, and in the same way.' In the following passages he describes the gradual and imperceptible manner, in which revelation works its destined changes in the individual and society.

'It is not consistent with the nature of things, that the full practical effect of a subject should be at once revealed to the mind. The child is led on to a knowledge of his letters, by a thousand little enticements, and by the tender coercion of parental authority, while he is yet ignorant of the treasures mysteriously concealed in their combinations. The arts have been courted merely for the transient gratification they afford. Their connexion with religion and with the sciences is beginning to be discovered ; and they are yet to yield a powerful influence in imparting to the mind, its moral harmony and proportions. The sciences themselves have been studied principally as subjects of speculation and amusement. They have been sought for the gratification they afford, and for the artificial standing they give in society, by the line of distinction which is drawn between the learned and the vulgar. The discovery of their connexion with the actual condition of man, is of later origin ; and though their application to use is yet in its infancy, they are beginning to throw



a light on almost every department of labour, hitherto unexamined in the annals of the world. Religion too has been a subject of speculation, something evanescent, a theory, a prayer, a hope. It remains for this also to become practical, by the actual accomplishment of that which it promises. It remains for the promise of reward to be swallowed up in the work of salvation. It remains for the soul to be restored to its union with God—to heaven. Christianity is the tree of life again planted in the world; and by its own vital power it has been, year after year, casting off the opinions of men, like the external bark which partakes not of its life. It remains for the human mind to become conformed to its spirit, that its principles may possess the durability of their origin.' pp. 31, 32.

We have room for but one extract more. This relates to the preparation of mind necessary to a proper understanding of the Scriptures.

'There is one law of criticism, the most important to the thorough understanding of any work, which seems not to have been brought sufficiently into view in the study of the Bible. It is that by which we should be led by a continued exercise of those powers which are most clearly demonstrated in an author; by continued habits of mind and action; to approximate to that intellectual and moral condition, in which the work originated. If it were desired to make a child thoroughly acquainted with the work of a genuine poet, I would not put the poem and lexicon in his hand and bid him study and learn—I would rather make him familiar with whatever was calculated to call forth the power of poetry in himself, since it requires the exercise of the same powers to understand, that it does to produce. I would point him to that source from which the author himself had caught his inspiration, and as I led him to the baptismal fount of nature, I would consecrate his powers to that Being from whom nature exists. I would cultivate a sense of the constant presence and agency of God, and direct him inward to the presence chamber of the Most High, that his mind might become imbued with His spirit. I would endeavour by the whole course of his education to make him a living poem, that when he read the poetry of others, it might be effulgent with the light of his own mind. The poet stands on the mountain with the face of nature before him, calm and placid. If we would enter into his views, we must go where he is. We must catch the direction of his eye, and yield ourselves up to the instinctive guidance of his will, that we may have a secret foretaste of his meaning—that we may be conscious of the image in its first conception—that we may perceive its beginnings and gradual growth, till at length it becomes



distinctly depicted on the retina of the mind. Without this, we may take the dictionary in our hands and settle the definition of every word, and still know as little of the lofty conceptions of the author, as the weary traveller who passes round in the farthest verge which is visible from the mountain, knows of the scenery which is seen from its summit.' pp. 32, 33.

Our readers must not suppose, that the citations, which we have given, present a fair specimen of the work before us; for we have endeavoured to select such passages as all might understand and approve, though even in regard to these passages some allowances must be made for the mysticism peculiar to the writer's sect; and besides, we by no means feel ourselves bound to follow him in all the applications he would make of the principles he has laid down, even where we approve the principles themselves. There are portions of this pamphlet which will suggest no idea whatever to most minds, those particularly which relate to what may be called the metaphysics of his subject. We might adduce numerous examples in illustration of this remark, but the following will suffice.

'It is agreeable to our nature, that the mind should be particularly determined to one object. The eye appears to be the point, at which the united rays of the sun within and the sun without converge to an expression of unity; and accordingly the understanding can be conscious of but one idea or image at a time. Still there is another and a different kind of consciousness which pervades the mind, which is coextensive with every thing it actually possesses. There is but one object in nature on which the *eye* looks directly, but the whole body is pervaded with nerves which convey perpetual information of the existence and condition of every part. So it is with the possessions of the mind; and when an object ceases to be the subject of this kind of consciousness, it ceases to be remembered.' p. 15.

'All growth or developement is effected from within, outward. It is so with animals; it is so with vegetables; it is so with the body; it is so with the mind. Were it not for a power within the soul, as the soul is within the body, it could have no possibility of subsistence. That the growth of the material part depends on the presence of that which is spiritual, is obvious from the fact, that at death the former falls to decay. If it were possible for God to be detached from our spiritual part, this would decay likewise. The doctrine then of the immortality of the soul is simply, "I in my Father, and ye in me, and I in you." It is the union of the Divine, with the human—of that from which all

things are, and on which they depend, the Divine Will, with man through the connecting medium of Divine Truth.' p. 30.

Metaphysics have assumed almost every form, but we do not remember, that they ever before appeared to us in the shape of Vulgar Fractions.

'Indeed the understanding which any individual possesses of a subject might be mathematically defined <sup>the subject proposed</sup> ~~the actual character of his mind~~ ; and there is a constant struggle for the numerator and denominator to become the same by a change in the one or the other, that the result may be unity, and the understanding perfect.'

p. 34.

We intended to controvert some of the positions taken by this writer ; but we soon found, that the very principles assumed by him, were mere assumptions so far as we could discern, leaving us, of course, no common ground on which to stand. Besides, to many of his statements we could attach no meaning whatever ; and it is an awkward thing to dispute an assertion, when so far as we can see, nothing has been asserted. It only remaining for us, therefore, to thank Mr Reed for the good we have found in these pages, and to regret, that he has connected it, as we think unnecessarily, with other matter, which, to readers generally, must make these Observations, considered as a connected treatise, unintelligible and useless.

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### Notices of Recent Publications.

21. *A Discourse on the Principles of Action in Religious Bodies*: delivered before the New-York Eastern Christian Conference, at Broadalbin, June 10, 1826. By Simon Clough, Pastor of the First Christian Society in the City of New-York. 12mo. pp. 24. New-York, Vanderpool & Cole, 1826.

THIS Discourse, like that which we noticed from Mr Clough some time since, is a sensible and manly performance, and will doubtless exert a good influence. Its great design, like that of the former, is to advocate and establish the principles of christian liberty. The principles of action in religious bodies, he says, are two ; force and choice ; and having shown at length that force is unwarrantable and mischievous, he proceeds to prove that choice or free assent, is the only legitimate ground for Christians ; that is, as he explains it, none are to be required to believe or to do any thing concerning religion, except as they

are persuaded to it by their own free and unbiassed understanding of the sacred word. This is the great principle on which the Reformation proceeded; to be preferred to the other, because it annihilates dominion over conscience; because it destroys the foundation of persecution; because it is productive of a higher state of piety and devotion; because it is the only system on which all Christians can be united in one body. The objections, that if this principle prevails all regular order and discipline will be destroyed and confusion ensue, and that it will open a door for every heretical opinion and the complete corruption of the gospel, are satisfactorily answered, and the Discourse closes with the following paragraph.

'My brethren, these are the great and glorious principles upon which all the churches in the Christian denomination are founded, and upon these principles we have ever acted as a body. We embraced them from a conviction that they were just and equitable, and renouncing party spirit and sectarian domination, we gave to each other the right-hand of fellowship, and under many discouraging circumstances entered into the vineyard of the Lord, and by active diligence and persevering exertions, *by the grace of God*, we have reaped a rich and glorious harvest. Churches have been planted and multiplied in every State in the Union, and in the British Provinces of North America; the asperity of party feeling has been greatly softened, and Christianity presented to the world in a more amiable and lovely form. May we still go forward dictated [?] by the same spirit, and governed by the same principles. Let us still unite zeal with charity, and piety with liberality. Let us be conscientious and decided in our own sentiments and opinions, but let us respect the sentiments and opinions of our brethren, who conscientiously differ from us, remembering that we are all fallible and liable to err. *May we keep the unity of the Spirit in the bond of peace, and the God of love and peace will dwell with us. Amen.*

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22. The Juvenile Miscellany. For the Instruction and Amusement of Youth. Vol. I. No. 1. Boston, J. Putnam. September, 1826.

THIS is a little work for young people, to be published every two months. We think well of the design, and are satisfied on the whole with the execution of the first number. It presents specimens of very successful attempts to adapt instruction to young minds, and to blend entertainment with knowledge. Some of the pieces are of the highest merit, and give promise of a valuable work. Still there are some faults, which time, experience, and good judgment must correct. We notice an occasional smartness in the style, which approaches too nearly to flippancy, and a few expressions which are not quite adapted to young readers. We question the advisableness of publishing conundrums, unless of a higher order than most of those in the present number. We are sorry to see the only piece of a directly religious character thrown in at the end of the book, in a very small



type, as if for no purpose but to fill a vacant space. Such an article should hold a prominent place.

We are very sincerely anxious for the success of this work. We are aware of the extreme difficulty of well sustaining it, as no class of readers is so hard to write for as children. We are ready therefore to judge candidly of the labors of those who are willing to risk so much in so hazardous an undertaking. If they fail, it may be only because they are better suited to higher efforts. If they succeed, as from this specimen we think they will, they will have the praise of success where failure would be no disgrace, and will be rewarded with the consciousness that they are doing great good.

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23. An Address delivered at Plymouth, Mass. at the Consecration of 'Plymouth Lodge,' Sept. 6, A. L. 5826. By James Gordon Carter. Plymouth: Allen Danforth. 1826.

WE are glad to find in this Address a departure from the usual manner of masonic orations. Instead of attempting to trace the history of the 'craft' to the time of Adam, or of throwing round it a deceptive air of mystery, to make the vulgar wonder, or of wounding the reputation of an order, excellent in its principles and tendencies, by extravagant praises of it, the speaker occupies most of the time allotted him with a series of statements and reflections respecting the progress of the world, alike encouraging to the patriot and the Christian. In the course of them, he introduces a beautiful illustration of his subject, drawn from the elevation and influence of the female character, and bestows the following handsome, and, for aught we know to the contrary, just commendation upon the 'genius of masonry.'

'The genius of masonry is peaceful. It enters not into the great strifes and commotions, which disturb the world and chastise mankind. It goes not in the van to battle; but it follows, with its kind sympathies, the desolations of the conflict, to administer consolation and relief. Or it lingers around our homes to mitigate the anguish of the widow and the orphan. These masonry regards with peculiar tenderness. And who would not leave them an inheritance in the kindness and protection of this institution? How grateful to them is the little charity, which draws not after it the eyes of the world! How reviving the little stream, which flows secretly in, to the relief of the heart that is sinking in despondency. Here, if anywhere, we learn the luxury of doing good

'We are associated upon the broadest principles of philanthropy. We are bound to no dogmas, and linked to no parties, in philosophy or religion. We are neither of Plato or Aristotle, nor of Paul or Apollos. But he knows nothing of masonry, who has not acknowledged the existence of, and offered his devotions to God. This is the basis and sustaining power of all society. As well might a city be built, without ground to hold and support it, as society be made to unite or subsist, without the acknowledg-



ment of a God and a Providence. Neither religion, nor the state has any thing to fear, but much to hope, from us. We inculcate loyalty to the state, as well as piety to God;—justice to our neighbour, as well as peace, and charity, and good will to mankind. Although masonry has much that is peculiar to itself, it has also much that is common with other institutions. It differs from other benevolent associations, less in the objects it has in view, than in the means of obtaining them, less in the subjects of instruction, than in the manner of instructing. pp. 29—31.

‘There is this institution left, into which the petty and fierce spirit of party in politics and religion can never enter. Though we differ in opinion on all these subjects; yea, though we be arrayed in the opposite ranks of conflicting armies; when the bad passions have done their worst, and the conflict is over; when our duty is done to our neighbour, and to our country; we have then one to perform to “a distressed worthy brother.” Surely, if there be balm in Gilead, there is that in us which can thus make “good” to triumph over “evil.” And I put it to you to say, whether your condition be high or low, rich or poor, if you ever feel the joy of your existence more, than in the overflowing of your hearts with brotherly love; when you repair to that sacred retreat, where the poor man may for a time forget his poverty and dependance, the rich one must leave behind him his purse and his pride, the prince must throw off his stars and his diadem, and all unite to promote objects of the most expanded philanthropy.’ p. 33.

The address is introduced by allusions to the pilgrim fathers, naturally suggested by the place of its delivery, if not by the occasion, and concludes with a ‘glance at the signs of our own times,’ not less marked by generous and patriotic feeling. As to the style of the performance, we are happy to find it characterized by the author’s usual simplicity, without the baldness and abruptness of expression which, perhaps, have been the faults of some of his former writings.

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24. The Classical Reader; a Selection of Lessons in Prose and Verse. From the most esteemed English and American Writers. Intended for the Use of the higher Classes in Public and Private Seminaries. By Rev. F. W. P. Greenwood, and G. B. Emerson, of Boston. Boston, Lincoln and Edmunds, 1826, pp. 420.

THIS book bears ample testimony to the good taste and various reading of its compilers. It deserves a place not only upon the forms of our schools. It should also be found upon the shelves of all who would possess, in a neat and compact volume, specimens of the choicest literature of the past, and the passing age. It professedly draws most copiously from works of the present day; and, although a few pieces do seem to us to have been selected more out of compliment to their authors than their merits, still, while looking at those produced within the last few years, it is grateful to our patriotic feelings, to see our own writers standing side by side with the best of England’s, not only

without a blush upon their faces or our own, but with the conviction that they bestow as much honor as they receive by their station.

But that which gives this school book a still better claim to the public favor, than its high literary character, is, not its mere perfect freedom from every thing offensive to religion or morality, (for a quality it would be utterly disgraceful to be without, it is no great merit to possess,)—but the correct, elevating, and persuasive tone of moral and religious sentiment that pervades every serious piece in the volume. Our youth will not merely be in no danger of being made worse by it. They cannot become familiar with it without becoming better. In this point of view, we regard it as inestimable. And it is when we consider its unrivalled excellence in this respect, that we most regret there should be the least occasion to fear this volume may fail of its good effects, by not being sufficiently simple for the intellects of those for whom it is especially designed. But one of the compilers, at least, has had so much experience in opening, and must therefore be so well acquainted with the average capacities of youthful minds, that we are glad to see reason for suspecting the correctness of our apprehensions.

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### Intelligence.

*Unitarian Chapels in England, Wales, and Scotland.* [A highly respected correspondent has furnished us with an account of these chapels, accompanied with another of the Institutions in England under Unitarian control. Both papers we intend to publish, in the course of two or three numbers of our Journal. It will be borne in mind by the reader, however, that in that we first publish, *Chapels* only are enumerated, so that although the two will together give us 'a better view of the present powers, resources, and prospects of Unitarianism, in England, and also of the fates of non-conformity there for the last hundred years, than can be any where else obtained,' yet that it will give us by no means a full view. It is only the best we can at this moment find. More societies than those here enumerated we know there are. But they do not yet worship in *Chapels* of their own. Even as a list of *Chapels* it may be imperfect, and if so, we hope our English brethren will set us right, and furnish us with fuller and better accounts of their condition and prospects than we are now enabled to make out for ourselves. Besides, it is an

account 'drawn up by *enemies* to Unitarianism, who are meditating a legal attack upon the Trusts, &c. A similar one, if of Unitarian origin, would undoubtedly present us with many more interesting particulars, especially with respect to the history of modern Unitarianism.' This is compiled from a recent English publication.]

ENGLAND. CAMBRIDGESHIRE.

Wisbeach. Originally Trinitarian.

CHESHIRE.

Allostock. Originally Trinitarian.

Altrincham. Built by the Unitarians in 1814. The minister at Hale Barns Chapel officiates also at this place.

Chester. Orig. Trin. Built for the celebrated Matthew Henry and his congregation, about the year 1700. As an instance of the mutability of theological opinion and reputation, it may be remarked that in this chapel a copy of Mr Henry's Exposition of the Bible, has been placed on the desks for general perusal, probably ever since its publication; but that some years ago, a gentleman who visited the chapel, observed that one of the volumes of the New Testament was missing, and that several leaves were torn out of another, while the *Improved Version* was in the pulpit, and in several of the pews!

Congleton;—Cross-Street, near Altrincham;—Dean-Row, near Wilmslow,—all originally Trinitarian.

Duckinfield. Orig. Trin. Built A. D. 1707, for the congregation of the eminent Samuel Angier, the friend of Dr Owen.

Hale Barns;—Hyde;—Knutsford;—Macclesfield;—Middlewich;—Nantwich;—Stockport,—all originally Trinitarian.

Willington. Built by the Unitarians in 1823.

DERBYSHIRE.

Ashford. Originally Trinitarian. The old chapel at Ashford was built for that celebrated Nonconformist divine, Mr William Bagshaw, usually called 'the Apostle of the Peak.' The eminent Mr John Ashe, whose life was published by Dr Clegg, was successor to Mr Bagshaw, at this place. The chapel, however, has been almost rebuilt, and also endowed, by two gentlemen of anti-trinitarian sentiments.

Belper. The congregation here was originally Trinitarian, but the present chapel was built entirely by a gentleman of Unitarian sentiments. The congregation probably owes its rise to the preaching of Mr Samuel Charles, M. A. who was ejected from the neighbouring parish of Mickleover, and, according to Calamy, preached at Belper.

Bradwell. Orig. Trin. The congregation at Bradwell was also gathered by the labors of Mr W. Bagshaw, for whom the



first meeting-house was built. Mr Kelsall, an Independent Minister, who labored here for fifty years, and who had acquired some property by a share in a mine, built the present commodious chapel.

Buxton. Orig. Trin. There is a house belonging to this chapel, now let as an inn, for 40*l. per annum*, which was built by the last stated minister, whose sentiments are not distinctly known, but who is thought to have been an Arian. It is supposed to have been built on the site of an old house belonging to the chapel. It is understood that there are other funds belonging to this place. But as there are no persons of Unitarian sentiments in Buxton, or the neighbourhood, the chapel is shut up, except occasionally in the bathing season.

Chesterfield. Orig. Trin. The interest here was raised by the labors of Mr John Billingsley, an eminent ejected minister. The chapel was built in 1694, at the expense of Cornelius Clarke, Esq. of Norton. Unitarian tenets were introduced here subsequently to 1742.

Derby. Orig. Trin. Built in 1679. It has a small endowment, but the testator is thought to have been an Arian.

Duffield. Built chiefly at the expense of a gentleman of Arian or Unitarian sentiments.

Findern. Orig. Trin. Liberally endowed; but it is understood that the congregation had become Arian before the endowment was founded.

Hucklow. Orig. Trin. The congregation at this place, is one of those which were founded by Mr John Ashe. The excellent Mr Robert Kelsall divided his labors, for many years, between this place and Bradwell. The chapel has been taken down and rebuilt since the congregation became Unitarian.

Ilkiston. The particulars of the origin of this chapel are unknown to our authority; but as it was erected very early in the last century, there is scarcely a doubt that it was originally Trinitarian. It is liberally endowed. Mr Grundy, who has lately removed from Manchester to Liverpool, was minister at this chapel from 1808 to 1811.

Lea Wood. Built by a gentleman of Unitarian sentiments.

Middleton Stoney. Orig. Trin. This place has several small endowments.

Norton. Orig. Trin. Mr H. H. Piper, who formerly professed Trinitarian sentiments, preaches here. He was for some time a student in Hoxton academy, and afterwards at Homerton academy, both Calvinistic establishments, and now preaches at Norton, under the patronage of Lady Hewley's trustees, who at present are Unitarians, although that lady was herself a Calvinist of the early part of the last century. Her large property was left for 'pi-



pus uses,' and a sharp controversy has been for some time agitated between the English Unitarians and their opponents, whether the present Trustees, in appropriating these funds principally to the support of Unitarianism, are faithful to their stewardship. Is not the probability at least very great, that if Lady Hewley could have lived one hundred years longer, she would have become of the same persuasion of her present highly respectable Trustees, and of so many thousands of their brethren and sisters, the descendants of the ancient Presbyterians and Independents? Moreover, who will contend that modern Calvinism is the same with that of one hundred years ago? The self-styled orthodox, who are so eagerly contending for the appropriation of Lady Hewley's and other funds, seem to forget, that the very argument which would take this property out of the hands of Unitarians, would, if strictly followed up, prevent it from coming into their own. The point in question is threatened to be litigated.

Ripley. A modern chapel built by the Unitarians.

## DEVONSHIRE.

Cullompton. Orig. Trin. The first minister was the Rev. W. Crompton, M. A., who was ejected in 1662. He was succeeded in 1698 by the Rev. R. Evans, who continued here upwards of forty years until his death. He was the grandfather of the venerable R. Evans of Appledore, who died in 1824.

Colyton. Orig. Trin. The first minister was the Rev. John Keridge, M. A. who was ejected from Lyne, Dorset. He died in 1705. About a century ago, the congregation divided, and for a time worshipped in two places. For many years, however, there has been but one society, and that is much reduced.

Crediton. Orig. Trin. The first ministers were the Rev. John Pope and Robert Carel, who were ejected in 1662. About the beginning of the last century, Josiah Eveleigh became the minister. He published a tract in defence of the Divinity of Christ, entitled 'The Church's Rock.' At that time the present meeting-house, which is a very large one, was built. He was succeeded by Micaiah Towgood, who continued there for twelve years, during which time he was orthodox, *technicé*, and then removed to Exeter. His successor, Mr Berry, embraced Arianism. The congregation at present is small, though the endowments are large.

Exeter. Orig. Trin. There were originally three meeting-houses here, but the congregations were united, and the ministers preached interchangeably at the different places. One of the ministers, the Rev. John Lavington, was a zealous champion for Trinitarianism, at the time of the celebrated controversy which originated in the adoption of Arianism by Messrs Pierce and Hallett. The endowments are large.

Honiton. Orig. Trin. Several of the ejected ministers appear to have preached here subsequently to 1662. The Rev. John Ball, who settled here about the close of the seventeenth century, published some pamphlets in opposition to the new style of preaching, Arianism and rational religion, which was getting into vogue among the Dissenters in the West about 1730. He died in 1745, in the 91st year of his age, having been minister at Honiton above fifty years.

Lympstone. Orig. Trin. The first minister was the Rev. Samuel Tapper, who was ejected in 1662, and died in 1692. His successor was Mr Angel who died in 1721, and was succeeded by Micaiah Towgood, who removed hence to Crediton in 1736.

Plymouth. Orig. Trin. The Rev. Nathaniel Jacob, who was ejected in 1662, and died in 1690, was the first minister. He was succeeded by Nathaniel Harding, who remained here till his death in 1744.

Sidmouth. Orig. Trin. There were two ministers at this place in 1715, the Rev. Messrs Stevenson and Palk, who were both orthodox. The former removed soon after to Bath, and the latter after many years to South Molton.

Tavistock. Orig. Trin. The Rev. Henry Flamank, an ejected minister who died in 1692, was succeeded by Jacob Saundercok, also Trinitarian, who died 1729.—The close of the first third of the eighteenth century, seems to have been an epoch, marked by a very extensive change of sentiments from Trinitarian to Arian tenets among those clergymen in England, who were not bound by subscriptions of faith. From the commencement of the *last* third of the same century, we may trace, under the auspices of Priestley, a similar change from Arian to Socinian views, among the generation of ministers who succeeded the one abovementioned.

Totness. Orig. Trin. The first ministers were the Rev. Francis Whiddon and John Galpine, both ejected in 1662.

#### DORSETSHIRE.

Bridport. Orig. Trin. Existed at an early period of tolerated dissent, and continued for a long time, decidedly Calvinistic. The old meeting-house was taken down, and rebuilt about thirty years ago.

Dorchester. Orig. Trin. This establishment dates from the ejectment under Charles II. and the place was Calvinistic until little more than fifty years ago. On the disappearance of that doctrine, many of the hearers went off to Lady Huntingdon's chapel, and the congregation is now small.

Poole. Orig. Trin. Built in 1705, and enlarged in 1720. Sixtyeight years ago, a separation took place, and the minister

withdrew with sixty or eighty of his people. His successor was an Arian, though *all* the people were avowedly orthodox. The congregation is very small.

## DURHAM.

Stockton. Orig. Trin. The excellent John Rogers, M. A. (See Non-Conformist's Memorial, vol. i. p. 379,) licensed a place at Stockton, in 1672. The first resident minister was Thomas Thompson, a student of Mr Frankland's, who was ordained July 11, 1688. A chapel was erected and opened here July 21, 1699. Mr Thompson died Nov. 24, 1729, having been minister here nearly fortyone years. He was succeeded by his son Mr John Thompson, who died in 1753. Mr Andrew Blackie, his successor, is believed to have been an Arian. In 1754, the chapel was rebuilt. There are endowments upon it. One of the ministers of this place, who for several years had been a preacher of Unitarianism, having avowed himself a Trinitarian, was discharged and ejected by a legal process about six years ago.

Sunderland. Recently built by Unitarians.

## ESSEX.

Colchester. Originally Trinitarian.

Saffron Walden. Orig. Trin. Lately rebuilt. Endowment about 200*l.* *per ann.* The congregation quite small.

Stratford. Recently built by Unitarians.

Walthamston. Orig. Trin. Built by the late Mr Coward, the friend of Watts and Doddridge, about 1733. The first minister, the Rev. Hugh Farmer, was the learned writer on Miracles, Demoniacs, &c.

## GLOUCESTERSHIRE.

Bristol. Built by the Unitarians.

Cirencester ;—Frenchay ;—both originally Trinitarian.

Gloucester. The meeting-house in Barton Street, Gloucester, was built in 1699 for the Rev. James Forbes, of whom an account may be seen in Palmer's Nonconformist Memorial, under the article, 'Gloucester Cathedral.' He was succeeded by Mr Derham, a Trinitarian. Next came Dr Hodge, reputed an Arian, who was succeeded by Mr Dicken-on, from Yorkshire, a Baxterian. Messrs Tremlet, Aubrey, and Brown, all of whom were considered Socinians, followed Mr Dickenson in succession. The congregation is at present very small, and the chapel closed, though the endowments are considerable, having been enriched several hundred pounds by Unitarian worshippers.

Marshfield. Orig. Trin. After the persecution which disgraced the age of Charles II. and the misguided zeal which marked the course of the Bartholomew Act, there was a worthy



dissenting minister, who preached here, named Seal, who preached the doctrines contained in the thirtynine articles of the Established Church. About the year 1752, a new meeting-house was built; soon after which, the minister and principal persons gradually embraced the Arian doctrine concerning Christ, and still receding from the sentiments of their predecessors, at length became Unitarian, and followers of the late Dr Priestley.

## HAMPSHIRE.

Newport, Isle of Wight. Built by Unitarians.

Portsmouth, (High Street; )—(St Thomas' Street, liberally endowed; )—Ringwood; all originally Trinitarian.

## HERTFORDSHIRE.

St Albans. Orig. Trin. Founded A. D. 1690. One of the earliest ministers was Mr Grew, who was succeeded by Samuel Clarke, D. D. (a lineal descendant of the well known Samuel Clarke, ejected from St Bennet Fisk, London,) a great friend of Dr Doddridge. He founded the first Dissenting Charity School out of London, about 1710. He was followed by his son-in-law, Rev. Jabez Hinos, for about sixty years, who inclined to Arianism. The present minister is decidedly Socinian.

## KENT.

Bessels Green;—Canterbury;—Chatham;—Deptford;—Dover;—Maidstone;—Rochester, almost extinct;—Teuterdan, large endowments; all originally Trinitarian.

Our authority regrets not having the means of giving a more complete history of the chapels in this county. We add to the above, from recent accounts, Biddenden, built by Unitarians.

## LANCASHIRE.

Blakely, near Manchester. Orig. Trin. Mr Thomas Pyke, ejected from Ratcliffe church, preached at this place when Charles issued his indulgences in 1672. Later ministers are, Messrs Brooks, Heywood, Valentine, Berm, Pope, afterwards tutor at the Unitarian college, Hackney, and Harrison. This place is endowed.

Bolton-Le-Moors.—Bank Chapel. Orig. Trin. Mr W. Tong, author of the life of Matthew Henry, and of a preface to Mr Samuel Bourn's Sermons, says of this town, 'it has been an ancient and famed seat of religion. At the first dawn of the reformation, the dayspring from on high visited that place and the adjacent villages, and by the letters which we have of those brave martyrs, Mr Bradford and Mr George Marsh, it will appear what persons and families in that neighbourhood had so early received the gospel.' Mr Godwin, vicar of Bolton, was ejected



in 1662. Afterwards he preached here as he had opportunity. In 1672, he took out a license and preached twice every Lord's day in a private house. He died at Bolton, December 12, 1685, aged seventytwo. Mr Park was lecturer at Bolton at the time of the ejectment; he also preached here occasionally to some of his old hearers till 1669, in which year he died, aged seventy. These holy men may be considered as having laid the foundation of the Dissenting cause at Bolton. Mr John Lever succeeded these worthy men in their labors, and collected a numerous congregation. He died July 4, 1692, aged fiftyeight, and was succeeded by several Trinitarians until 1754, when Mr Philip Holland came to Bolton, and preached Unitarian sentiments. During his ministry, some of his hearers withdrew, and united in the erection of the independent chapel in Duke's Alley. Mr John Holland succeeded his uncle, and was ordained at this place in 1789. Mr Jones succeeded him. The present minister is Mr Franklin Baker, who was ordained, September 23, 1824.

Bolton. Deansgate Chapel. This place was purchased by the friends of Mr G. Harris, the late minister, when he removed from Liverpool.

Bury. Orig. Trin. The Rev. H. Pendlebury, ejected from Holcombe chapel, near Bury, was the founder of the Dissenting cause in this parish. The present chapel was erected in Silver Street, in the year 1719. Mr Braddock was the first minister of this chapel, and is reported to have been a Trinitarian. He was minister here fortyfive years. He was followed by Mr John Hughes, from Daventry academy, to whom many of Job Orton's letters are addressed. He occupied the pulpit about thirtyfive years, and was probably an Arian. Mr Allard the present minister, has been here above twenty years. Dr Watts's Psalms and Hymns have been very lately given up at this place of worship, and a new selection adopted in their room.

Charley. Little is known of the early history of nonconformity in this town. The chapel now occupied by the Unitarians, is said to have been built by Abraham Crompton, Esq. of Charley Hall, in 1725. Mr Samuel Bourn, son of Rev. Mr Bourn, of Bolton, was the first minister at the chapel, and removed from hence to Birmingham in 1732. In the latter part of his life, he embraced the Arian system. After him, Mr. Bent, was minister here many years, but his sentiments are not precisely known. Mr Tate, a Unitarian, is the present minister, who was formerly a preacher among the Wesleyan Methodists. The chapel is endowed.

Chowbent. Orig. Trin. Mr James Woods, ejected from the Episcopal chapel in this place, continued to exercise his ministry among his former hearers, according as circumstances permitted,

in public and private. He was the means of raising a large and respectable congregation of Dissenters here, over whom he presided many years. He was an indefatigable and useful minister. He died about 1669. His son succeeded him in the pastoral office, till his death in 1759, having been minister here sixty years. The father and son preached at this place above a century. It is recorded of the younger of these Woods, that when intelligence was brought to Chowbent of the approach of the Scotch rebels in 1715, he headed his congregation, armed with scythes and other implements of husbandry, and marched with them to Walton, near Preston, to dispute with them the passage of the Ribble; but the king's forces arriving in time, and the subsequent capitulation of the Scots, rendered *General Woods'* intended assistance unnecessary. The present chapel at Chowbent was erected in 1722. It is a large handsome building and is amply endowed. Mr Davies has been minister here many years. The congregation is not large in winter.

Cockey Moor. Orig. Trin. The Bartholomew Act in 1662, found Mr John Lever at this place. He was succeeded by Mr John Crompton, who died in 1703. The chapel now occupied by the Unitarians was erected in 1718. Orthodoxy continued to prevail here, until the ministry of Mr King, who died in 1813. In the latter part of his life he acknowledged himself to be a decided Unitarian. Mr Brettell, educated at York academy, and author of some pleasing poems, was minister here a short time, and then removed to Rothenham. Mr Whitehead is the present minister.

Doblam, near Manchester. This place is sometimes called Newton Heath. The chapel owes its origin to Mr William Walker, who was ejected from an Episcopal place of worship in this neighbourhood. Between the years 1755 and 1775, Unitarian doctrines had obtained a footing here under the ministrations of Mr Robinson. Mr Lewis Loyd, now an eminent banker in Manchester and London, was formerly minister at this place.

Gatrane, near Liverpool. Little information has been obtained concerning the earliest ministers at this place. When Mr Joseph Lawton came to Gatrane, he preached Calvinistic doctrines. At one period he was suspected of Arianism, but disavowed it towards the close of his life. He left some land to the chapel, which let for £40 *per annum*. Besides this, there are other endowments to a considerable amount. His successors were, Messrs Richard, Godwin, and Edwards. The present minister is Mr Shepherd, joint author of a work on practical education. His congregation is very small.

Gorton, near Manchester. The endowments are about £200 a year. Mr Jeffreys is the present minister.

**Hindley, near Wigan.** The chapel, now occupied by the Unitarians here, was built by Mr Crook, of Abram, in the year 1700. Endowments £100. This is one of the places Matthew Henry usually preached at in his visits to Lancashire. Late ministers of this place, some of whom were Unitarians, were Messrs Bourn, Davenport, Hodgkinson, who preached here upwards of thirty years, Manley, Kay, and Rayland, the present minister.

**Knowsley, near Prescott.** This chapel is not far from Knowsley Park, the residence of the earl of Derby, and is supposed to have been built by some of that noble family. It is endowed with an estate in Cheshire, but has undergone various changes of late years. No minister being settled here, the Rev. John Yates, of Liverpool, who has the management of the place, permitted the Wesleyan Methodists to occupy the pulpit; but at present two laymen, members of the established church, go from Liverpool on the Lord's day, one to read prayers, and the other to read a sermon. Hence it appears, that though Knowsley chapel may be under the control of Unitarians, it is not literally occupied by them.

**Lancaster.** Doctor William Marshall was ejected from this vicarage in 1662. The present chapel in Nicholas Street, was built for Mr Day, who is supposed to have been an Arian, and settled here in 1740. Mr W. Lamport is the present minister.

**Liverpool; Renshaw Street.** The dissenting interest at Liverpool, was commenced by a number of persons who had been accustomed to attend at Toxteth Park chapel, in an adjoining township. Owing to the increase of the town of Liverpool, and the consequent enlargement of the congregation, the people built a much larger place of worship in Benn's Gardens, to which they removed in 1727. It was in this chapel that Dr Enfield preached for some years. He was succeeded by Dr Clayton, and next by Mr Lewin, under whose ministry the chapel was sold to the Welch Wesleyan Methodists. With the proceeds, amounting to £2000, and other means, the congregation formerly assembling in Benn's Gardens, built the present Unitarian chapel in Renshaw Street, in 1811. Mr Harris, now of Glasgow, was minister here a few years.

**Liverpool; Paradise Street.** This elegant chapel was erected in 1791. The congregation had its origin about the year 1707. Mr Yates was the pastor of the people when they removed to Paradise Street, and is now succeeded by Mr Grundy from Manchester.

**Manchester, Cross Street Chapel.** The original place of worship built on this spot was erected in 1693, for the congregation of Dissenters collected by Mr Henry Newcome, who was ejected



from the collegiate church of this town. This chapel was nearly destroyed by a mob in 1714, and Parliament gave £1500 to repair it. In 1737 it was enlarged and rebuilt; and in 1788, during the popular ministry of Dr Barnes, it was again enlarged. Calvinism began to give way here at about the usual period, under the ministry of Mr Mottershead, who found the congregation rigid Calvinists, and was supposed to be decidedly orthodox himself. In the latter part of his ministry he imbibed Arian principles. He is said to have been a convert for a time to the Socinian arguments of his son-in-law, Mr Seddon, but afterwards to have reverted to his former opinions. He died in 1771, at the advanced age of eightythree. Mr John Seddon became assistant to Mr Mottershead in the year 1739, whose daughter he afterwards married. Mr Seddon was one of the first who preached Socinian doctrines in the pulpits of Lancashire. In one of his published sermons he says; 'thoroughly persuaded I am, and therefore I think myself bound openly and publicly to declare my own conviction, that the New Testament, rightly understood, does not afford any real foundation for either an Athanasian, Arian, or any notion of a Trinity at all.' He died Nov. 22, 1769, when about fiftyfour years of age. He lies buried in the vestry of the chapel. Mr Gore appears to have been chosen as the successor of Mr Seddon, though his sentiments concerning the person of Christ were not exactly the same, he being an Arian. He died in 1779. Mr R. Harrison became minister at Cross Street, in the room of Mr Mottershead. His religious opinions accorded with Mr Seddon's rather than Mr Mottershead's. He edited a small volume of Mr Seddon's Sermons, on the 'Person of Christ,' &c. with a memoir of the author, in which he speaks of him in terms of high commendation. Mr Harrison died in 1810, having been a preacher in this place thirtyeight years. Dr Thomas Barnes was chosen to succeed Mr Gore. He was born at Warrington, in 1747. After he had finished his academical education, he settled at Cockey Moor chapel, near Bolton, but receiving an invitation to Cross Street, after the death of Mr Gore, he accepted it, and entered on his labors at Manchester in 1780. His popular manners gratified a numerous congregation that attended his ministry. He took an active part in many of the charitable and literary institutions of the town; and when on the dissolution of the academy at Warrington, one on a similar plan was commenced at Manchester, he undertook the office of divinity tutor. After about twelve years of unremitted and generous industry, he resigned his office. His sentiments were probably Arian. The author of his funeral sermon says—'a fear of hurting the feel-



ings, by counteracting the religious prejudices of part of his congregation, induced him cautiously to avoid the discussion and illustration of some of the unpopular doctrines of the gospel.' He died in June, 1810, having preached at this place thirty years.

Mr John Grundy became the successor to Dr Barnes. Soon after his settlement at Cross Street, he delivered a course of lectures, in which he stated the peculiar doctrines of Unitarian belief. These lectures excited great attention in Manchester and the neighbourhood at the time of delivery, and were afterwards published. Mr Grundy removed from Manchester in August, 1824, on which occasion a dinner was given by some of the Cross Street congregation for the purpose of publicly presenting to him 'a handsome silver tea-service, as a testimony of their high regard for the zeal he had evinced in the cause of Unitarian Christianity.' Mr J. G. Robberds, who had been educated at York College, and is a Unitarian, was appointed Mr Grundy's coadjutor at Cross Street on the death of Mr Harrison, and continues to occupy the pulpit. Mr J. H. Worthington, a student of the same College, was elected to succeed Mr Grundy, before completing his ministerial studies, a circumstance which created some dissatisfaction. (To be continued.)

*British and Foreign Unitarian Association.* This Association held its Annual General Meeting in London on the 17th and 18th days of May, 1826. The General Committee and Treasurer's Reports were read and approved, and a union resolved upon with 'The Unitarian Society for the Promotion of Christian Knowledge and the Practice of Virtue, by the Distribution of Books.' The Trust for printing an Improved Version of the New Testament, was upon certain terms offered to the Association and accepted. Resolves respecting the place of holding the next Annual Meeting, and the expediency of the Association taking part in conducting or promoting any periodical work connected with the Unitarian body, were passed, referring both subjects to the General Committee. The Committee in their Report say, that 'the promptness and zeal with which the Unitarian public have entered into the plans of the Association, in the short interval that has elapsed since its establishment,—afford the most gratifying earnest of its permanence and success.' They next give interesting and encouraging Reports from the Sub-Committees for the *Congregational, Missionary, and Foreign Departments*, and from that for attending to the *Civil Rights and Privileges* of Unitarians. The statements of the Foreign Sub-Committee are concluded thus:

'The Committee has been favoured with some copies of the "Constitution and Circular of the American Unitarian Associa-

tion," instituted at Boston on the 25th May last ; and a letter from its secretary, the Rev. Ezra S. Gannett, inviting the correspondence and as far as practicable the cooperation of this Society, which have been readily and gladly promised. He justly remarks that "the coincidence between the British and the American Societies in name, objects, and time of organization, without any previous concert, is interesting, and affords to the friends of pure Christianity in each country promise of sympathy and encouragement." May this harmony in the proceedings of the friends of truth, of mental freedom, and of the universal brotherhood of man, in Great Britain and America, be an auspicious omen of the future progress of their cause, as it is a cheering indication of that which has been already made!

*Unitarian Mission in Bengal.* In an Appendix to the Report of the Foreign Sub-Committee of the British and Foreign Unitarian Association, we have, 1st, a Brief Memoir respecting the Establishment of a Unitarian Mission in Bengal ; 2d, the Resolutions passed at a Meeting of the Calcutta Unitarian Committee on the 21st of November, 1825 ; 3d, the Resolutions of the Committee of the British and Foreign Unitarian Association, upon the whole subject, passed on the 19th of June 1826 ; and 4th, a List of the Subscribers to the Calcutta Unitarian Chapel and Mission. The first paper contains nothing which is not well known to our readers. The second, gives a full view of the 'Scheme for the permanent support of a Unitarian Mission in Bengal,' of which we gave the outline in our Number for March and April. The third, expresses amongst other things, the conviction of the Committee, that it is of essential importance to the cause of Unitarian Christianity in British India, that Mr Adam should promptly resume his Missionary character and labors ; that Mr A. should be appointed the Missionary of this Association in British India with a salary of Sa. Rs. 1500 per annum, to be paid annually in advance ; and that should Mr A. become the Missionary of this Association, it shall be competent for him to hold a similar appointment from the American Unitarian Association, and to be the minister of the Calcutta Unitarian chapel. The fourth, presents the following account of subscriptions for India.

	£	s.	d.
Annual Subscriptions . . . . .	150	3	6
Donations to the Chapel . . . . .	1166	9	10
Ditto for General Purposes of the Mission . . . . .	246	13	10
Ditto to Mr Adam, personally, . . . . .	15	5	0

Total, £ 1578 12 2

*Evangelical Missionary Society.* This Society held its semi-annual meeting in Salem on the 11th of October. A Sermon upon the Claims of Religious Charities was preached by Rev. Mr Gannett of Boston, and a collection of about \$130 made for the Society's funds.

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### Ordination.

The Rev. John A. Williams was on the 18th day of October, ordained as the pastor of the First Congregational Church and Society of East Bridgewater. The Rev. Dr Lowell of Boston offered the introductory prayer and read a portion of the Scriptures; Rev. Dr Porter of Roxbury preached the sermon from 1 Cor. xiv. 3; Rev. Dr Willard of Deerfield made the ordaining prayer; Rev. Dr Kendall of Plymouth, gave the charge; Rev. Mr Hodges of South Bridgewater, the right hand of fellowship; Rev. Mr Clark of Norton, addressed the Society; and Rev. Dr Reed of West Bridgewater, offered the concluding prayer.

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### Obituary.

DIED, on the 14th of July last, MRS ELIZABETH CABOT, widow of the late Hon. George Cabot. It would be difficult to do justice to the character of this excellent lady, within the short limits of an obituary notice. But her worth, and the feelings of her friends, demand that some tribute should be offered to her memory. The following is acknowledged to be a feeble and imperfect, but claims to be a sincere one.

It is not by events that the life of females is most appropriately delineated. The quiet, and retirement, and domestic employments of woman, are at variance with notoriety, and shrink back from it. Her ambition is not to seek for fame; her happiness not to acquire it. Her mind and her heart, therefore, are to be described, and not her achievements. We look not for dates and adventures; we do not expect, nor do we desire to find them. We deal, almost abstractedly, with dispositions, affections, principles; we tell of gentleness, devotedness, and piety.

With that unobtrusive delicacy, and nice sense of propriety which belong to the female sex, Mrs Cabot united an extraordinary degree of mental strength, clearness of perception, liberality of opinion, and superiority to prejudice. Custom and fashion stood not, with her, in the place of reason and principle. She kept her judgment in continual exercise; and suffered it not to be blinded by the glare of wealth and high name, or overwhelmed and borne down by the clamorous voice of the multitude. She certainly paid a due respect to the usages of the world, and to its generally acknowledged laws; but that respect never took the form of servility, because her convictions and resolutions were independent, and founded on something better than mere authority.

In her advanced age, though her constitution was much impaired, her mind retained the whole of its native vigor, and shared in none of those weaknesses which are the usual inheritance of years. They whose privilege it was to visit her as friends, went not only out of respect for her venerable worth, and the high rank which she had always held in society, but



really to enjoy her conversation, and be improved and delighted in her company ; and they came away from each interview, with fresh admiration of her unfading powers, her lively wit, her shrewd observation, her copious and original flow of thought, her kind and indulgent sympathies. The force of her intellect enabled her to cope with any subject which might be offered for discussion ; she was not startled nor offended by an idea, for no other cause than that it seemed to be new and bold. It has been intimated above, that she was singularly free from little superstitions, and those fears and forebodings which are so often the companions of old age.

By the means of this same intellectual energy, she held a powerful mastery over her feelings, which were themselves of no ordinary strength. Her life had been summoned to many trials. In her latter years, two children only remained to her of nine. She was doomed to behold seven of her offspring, and at last their father, pass on before her to the grave. But she struggled, and overcame. Her family duties were not neglected ; her friends were received and attended to with cheerfulness ; her sorrows were obtruded on no one. Even the last and saddest loss, which came, like a storm, over the vale of her existence, left it serene and pleasant to the eye ; though the cloud still hung, and threw a broad shadow over it, and the full brightness of the sun never broke in upon it again. She lived, because it was God's pleasure that she should live ; she continued to be useful, because she felt that it was her duty to be so ; but she lived and acted as one whose strongest interests are not on earth. We were not called to any exhibition of grief ; yet we could not but know that there was a shrine in her inmost soul, at which, with but One Eye upon her, she knelt and wept alone.

Her goodness and strong sense did not tend to make her a severe judge of the faults, mistakes, and incapacities of others. She saw them, but she looked leniently on them. She offered such apologies for those who were represented to be in error, as they would probably have offered for themselves. She made due allowance for human frailty. She was above censure ; and not only so, but above being censorious.

Her religious sentiments were rational and practical ; early imbibed, and deeply impressed. She was for many years a member of the church now under the care of the Rev. Mr Young. Two former pastors of that church are living, who often think of the long and friendly intimacy with which she honored them, and who deplore her loss with those who knew and loved her best.

Mrs Cabot died at Watertown, whither she had retired for a few months from Boston, for the benefit of country air and exercise. She breathed out her spirit calmly and without severe suffering, in the 71st year of her age. Any attempt to estimate the magnitude of this loss to the bereaved relations would be needless. They can feel, but even they cannot express it.

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DIED in Boston, August 25, aged 90, MRS HANNAH STORER, widow of the late Ebenezer Storer, Esq. and daughter of Josiah Quincy, Esq. of Braintree. The memory of this venerable lady is cherished with a peculiar sensibility far beyond the domestic circle which is bereaved by her death. Her natural disposition, as far as it was to be distinguished from the effects of christian discipline, seemed uncommonly placid and benevolent. Her understanding, which was of a high order, had been cultivated with systematic assiduity, and exercised in an extent of inquiry much beyond what was common at the period of her early life. Her connexions of family and friendship, were with several of the most distinguished persons of this portion of our country, and her manners, well befitting the place which she held in their regard and in the respect of a large acquaintance, united the most finished elegance with a frankness and cordiality which gave her soci-



ety an extraordinary charm. Her christian faith was a principle deeply rooted in her heart. She had familiarized it by much reflection, and tried its strength in some vicissitudes. It was the source of her uniform cheerfulness, and the support of her uncommon virtues; and, consistently acted on through so long a life, it produced its proper fruit in an extraordinary maturity of the christian character. She was privileged beyond the common lot in her last years being far different from years of labor and sorrow. Extreme age brought with it the least possible portion of infirmity. It was attended with no decay of the mental powers, and scarcely even impaired her senses. Up to the time of her mortal sickness, her society was the delight of a numerous circle of devoted friends, who feel that in her departure, a large resource of happiness to them is withdrawn. She did not live in the past. Her kind heart had always a place for new interests and new attachments. It is exceedingly rare to see the ardor and sprightliness of youth mingled, in such beautifully harmonious union, with the wisdom and dignity of age; and perhaps she is scarcely cherished in more affectionate remembrance by her few surviving contemporaries, than in the minds of some who have only enjoyed the friendship of her declining years. Her life is to be regarded as a singularly happy one. It was passed in the pleasant ways of wisdom. It was protracted to an unusual period, yet without the wonted infirmities of age. Its close was watched with respectful and fond solicitude. It was terminated by the mildest messenger of death; and resigned in the most enviable exercise of faith and hope, and it has left behind most tender recollections and elevating influences.

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